

THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Language, with its ever-expanding pliability and wealth of connotation, exists for the purpose of communication. Thus Truth, unchanging and universal in its application, is continually being expressed in new ways. The monographs have attempted to present fun-

damental principles lucidly and simply. In connection with our interest in language, we quote from the writing of a well-known scholar in Sanskrit and linguistic science.

As things are, every man learns that language which circumstances place within his reach, whatever it may be, and works out and exhibits his higher or lower endowment inside of it, in his management and use of it. Even the humblest language that exists is so far beyond the capacity of even the ablest human being to produce unaided, that its acquisition raises him to a plane of power indefinitely higher than he could ever have attained if left to grow up speechless. All that he can have reason to regret is that circumstances should not have been still more favorable to him, and enabled him to work out the whole force which it was in him to develop. And what is thus true of language is true of culture in general, in its other elements not less than in the linguistic.

-WILLIAM DWIGHT WHITNEY, 1827-1894

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To the Members of the Esoteric Hierarchy, Greetings!

Reports from the members of this class indicate several points that should be touched on at just this time. One report has to do with the fact that although words exist for the purpose of communication. they oftentimes confuse thought rather than make it clear.

It is said that once in conference a king asked advice from his astrologer as to the proper course to take in a certain matter. was so displeased by the advice given that he ordered his advisor to be beheaded. When a second advisor, however, expressed the same thought as the first but in different words, the king was so gratified that he raised that advisor to high honor. All a matter of how things are said.

Recently I stated that when you reached the end of this Twelfth Degree, you would enter into a distinct class, and the present type of monographs would be discontinued. It seems that a great number of our members in this Degree read into those words a meaning that I did not intend to convey. They came to the conclusion that, at the end of this Twelfth Degree, members would receive no more instruction or guidance.

As a matter of fact, I did not intend to say or imply any such thing. Unless you resign from the Order and sever all connections. I do not believe that there is any probability of your failing to have necessary guidance.

Words are capable of different meanings, and many times one is left puzzled as to which is intended. In a broad sense, for instance, both possibility and probability are used in the same way; yet they may mean different things. Briefly, both words indicate likelihood. That which is not contrary to nature may be said to be possible even though it may not necessarily be certain or probable.

Think for a moment of things natural and supernatural which occur and which are possibilities though not always probabilities. For instance, it is possible for a man in crossing the street or highway to be hit by an automobile going in one direction and to be thrown to the other side in front of another automobile going in the opposite direction. It is possible, too, for him to be thrown by the second automobile into the path of a third and for the third to send him back again into the path of the fourth. Such an occurrence is possible, that is, it is not contrary to nature, but it is not probable in the sense of being likely.



Another point worthy of thought and consideration is in connection with the use the mystical words given in the monographs of previous degrees. I have mentioned how advan-

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tage may be taken of certain days to increase power and ability. These mystical words can also be associated with those periods effectively. In this connection, the vowel sound Ra, Ma and the mystical word Mathrem have been spoken of. They have an effect upon the aura, the psychic centers, and the inner self. They may be used most effectively in quickly attuning oneself with the Cosmic mind and power.

In examining rituals of some of the oldest mystical and religious societies of the South Seas and the Far East, I have found that nearly all of the ancient ceremonies make a consistent use of the vowel sounds Ra and Ma as well as others. About the only divergence noted was in those Yoga, Hindu, and Indian rituals referred to by Madame Blavatsky in her writings. It is somewhat strange to find religious and mystical movements in India departing so widely from the ancient and well-established uses of the vowel sounds. It is stranger still to find thousands today studying these various Indian philosophies and using certain chants and yowel sounds without discovering their ineffectiveness or wondering why.

The genuine mystic does not confine himself to the narrow consideration of only one system of religion or philosophy. The acquaintance with more than one school enables him the more easily to recognize the truths which are common to all as well as to discover those peculiarities or even inconsistencies which are characteristic of any one individual method. It is certainly not the Rosicrucian Order's intent that its students remain ignorant of other viewpoints. For this reason the concurrences are so often drawn from other philosophies and religions. True mysticism fosters neither prejudice nor narrow-mindedness. It accepts a universal pattern and encourages its students to recognize and acknowledge it in whatever manner or form it is promoted.

The Fifth Degree of our teaching especially deals with other philosophies for this very purpose. The student's mind is broadened in this process and by making comparisons new concepts, laws and principles are brought to light.

Vowel sounds, chants and mystical words have a reason for existing. They were undoubtedly a part of the rituals established by the Egyptians -perhaps the Atlanteans and Lemurians-and were gradually spread by way of mystical groups throughout the world. The Indians of North and South America not only have ritualistic chants as a part of their solemn ceremonies but they also have special healing chants to be used by their shamans or medicine men.

Many of the vowel sounds used are identical with those used in Egypt, in the South Sea Islands, in India and elsewhere. were not a part of the American Indian's ordinary speech any more than they were of the speech of the Chinese or of the South Sea Islanders. They were foreign sounds adopted because of their efficacy. This could not have happened in so many sec-

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tions of the world, among so many different peoples, nor would it have continued in so many centuries, had it not been a fact that these strange, uncommon and foreign sounds had a peculiar value and power.

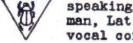
When primitive man first began to think of himself and his relationship to an unknown god or the mysterious heavens, and to strive inwardly through his meditations and concentrations to unite himself with that mysterious power, he began to develop an aura of some kind. Even if he were in physical features and stature half like a gorilla or a monkey, he had certain psychic glands and centers in his body that could be awakened and developed. Even among primitive men, certain vowel sounds had the same effect upon the aura and psychic centers that they have today.

The fundamental laws of the universe have always remained the same and are unchangeable. The vowel sound of Ra had just the same psychic and spiritual effect upon the primitive human being as it has upon the highly cultured individual of today; but that effect manifested differently. The effect upon the psychic centers of intelligent and cultured persons would manifest differently because of the individual's environment, general tendencies, and intellectual understanding of what he is doing and wants to do. With the primitive man the vowel sounds undoubtedly aroused the psychic centers and stirred up within his psychic being certain desires or tendencies for the moment. Because of lack of education and limited environment, primitive man was unable to understand and make the most of the urge and surge that came to his psychic being, and was unable to give it expression.

Truth is eternal and does not change from century to century or cycle to cycle. It is not different in form because human beings live in different parts of the world with different bodies, languages, customs, and habits. There are the same psychic centers and the same psychic reactions in the body of a Chinese, Japanese, South Sea Island cannibal, Egyptian mystic, Indian Swami, and American laboring man.

When anyone tells you he has discovered new vowel sounds, or new secret ways and means of doing certain psychic things, remember that it is too late in the development of civilization and culture for new yowel sounds. In the first place, musical instruments throughout the world produce every tone or sound that man can ever hear or understand. In the second place, the various languages of the world contain all the vowel sounds man is capable of speaking.

For the sake of experiment, take a pencil and see how many combinations of two or three letters you can write that will represent vowel sounds you can produce with your mouth. An English-



speaking person is capable of speaking Chinese, Japanese, German, Latin, French, or any other language because the human vocal cords are constructed to duplicate practically every

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sound. Certain individuals cannot produce sounds that others can for the reason that they lack the long practice which makes the production of those sounds easy and natural; but this does not mean that everyone cannot acquire the ability to pronounce them. There are no sounds, within the possibility of the human voice, that have never been made.

When mystical leaders bring forward claims of new vowel sounds or secret chants of great power revealed to them by invisible masters, the experienced student takes warning. He knows that, although their intent may not be to deceive, the effect will still be unfortunate. The Rosicrucian Order has given much study to vowel sounds as have other reliable mystical organizations—not because of any likelihood of new ones being found but because additional evidence is thereby collected of the generally unchanged nature of such things. Chants, formulas, and vowel sounds are constantly being turned up which indicate that in spite of their being foreign to the vocabularies and often without meaning as words they are still used in sacred rituals and ceremonies as words of power.

Because they are so fundamentally a part of mystical practice, and because they are so universally acknowledged in older religious rites, chants, mystical words, and vowel sounds have seemed requisite to any new system of mystical philosophy. This possibly has led the claimant to mystical leadership into the mistaken notion that he could devise new vowel sounds of his own to replace those traditionally used and accepted. This could only happen where the individual is lacking in knowledge regarding the nature of vowel sounds and the reasons why new ones can neither be discovered nor invented.

Having dealt with the more generally known and used sounds, we shall want to say something of the distinctive value and use of others. This we shall do in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

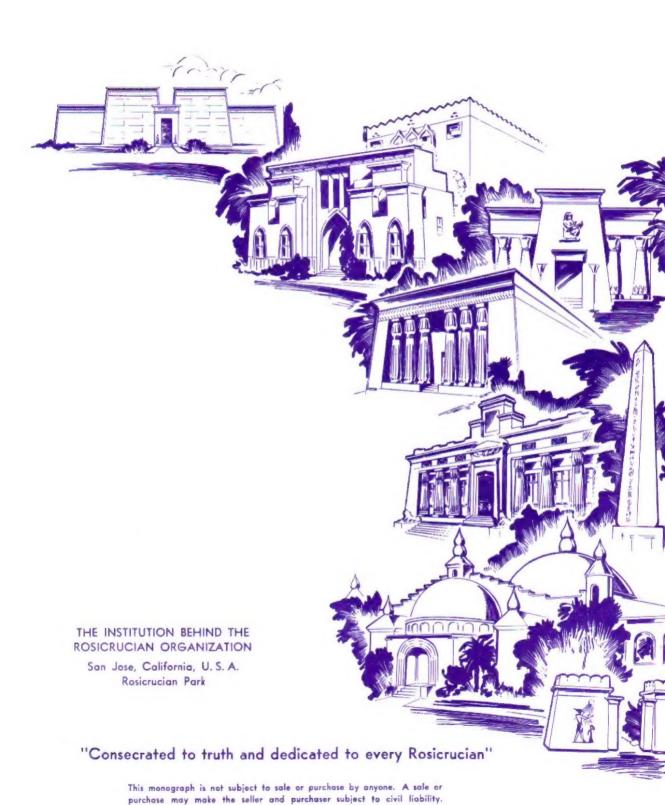


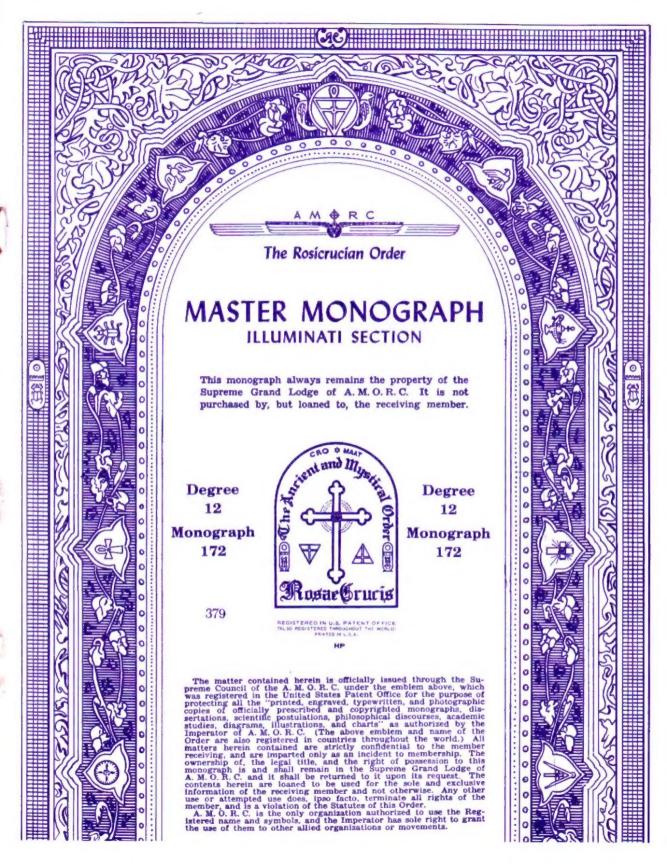
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Although words exist for the purpose of communication, they often confuse rather than clarify.
- Mystical words may be used most effectively in quickly attuning oneself with the Cosmic mind and power. Ra, Ma, and Mathrem are particularly helpful.
- The vowel sounds, perhaps used in rituals by the Atlanteans and Lemurians, have been universally used throughout the world because of their value and power. Their efficacy remains unchanged, their effect upon the psychic centers of man being the same today as in primitive times.
- It is too late in the development of civilization for new vowel sounds. Musical instruments produce every tone or sound that man can ever hear or understand, and the various languages contain all the vowel sounds man is capable of speaking.
- ¶ True mysticism accepts a universal pattern and encourages its students to recognize and acknowledge it in whatever manner or form it is presented.





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This Week's Consideration of a Famous Opinion

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To the Rosicrucian, the mystical value and combined spiritual and physical benefits to be derived from the proper use of vowel sounds are not a matter of mere intellectual interest, for he has utilized and experienced their effects for himself. The signifi-

experienced their effects for himself. The significance of mystical words and sounds has long been understood by

mystics. In addition to this monograph's reference to the letter R, we include a brief comment by Jacob Boehme, illuminated and revered mystic of the early seventeenth century.

The R is the Character of the fire-source, for every Letter is a Spirit, and is a forme of the Centre, although by the transposing and turning of the word they alter, yet every Letter hath a meaning or understanding in the Centre, but it is wonderfull, and yet is apprehended in the sense when the Light is shining in the Centre.

—JACOB BOEHME, 1575-1624

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To the Members of the Esoteric Hierarchy, Greetings!

In continuation of our discussion of vowel sounds, it is well to keep in mind what was said about the sounds being possibly foreign and meaningless in many languages. It is so in English, for it naturally has no words such as Ra, Amra, Am, and Aum. believed the words were equally foreign to many other ethnic groups, even to the Indians of the North American continent who used them in rituals and ceremonies though they were not part of the everyday speech.

Almost all languages contain some of these mystical words-words adopted not as ordinary words in the customary process of word-borrowing but solely because of their mystical significance and importance. We have noted especially the Ra and Ma. since the time of Egypt's Mystery Schools have had a relationship to masculine generative power and to feminine receptivity. letter R associated with vowels arouses or produces the fatherly or male creative instinct. The word Ra was used by the Egyptians, as well as other races, to denote the creative power of deity or the masculine, positive power of the universe.

The letter M, on the other hand, in connection with certain vowels suggested the mother instinct or the female creative and protective power. The Ma sound arouses and puts into effect the mother instinct of the universe. It particularly characterizes the passive, nurturing nature of the mother. The Ra and Ma together express the complete duality--the combination of the positive and negative or male and female forces of the universe. In many languages the Ma has been doubled, as in the word mama, as the most In many lanexpressive and endearing term for motherhood. Such has not been the case with the word Ra, perhaps because of its awesome status as the name of deity. There are doubtless many other mystical words which have gradually been accepted into everyday language although no attempt has been made to trace them.

AN EFFECTIVE WORD

In connection with what has been said of the mystical value of M, it is significant that the mystical word mathrem both begins and ends with

this letter. It is an especially effective word, soothing, pacifying, and tranquilizing. The monographs of the Fourth Degree explain its proper use and the times and occasions on which it may be used with telling effect. The indexes of the various Degrees will also indicate other mention of the word. If you do not have the several indexes, they may be purchased from the Rosicrucian Supply Bureau.

It may be helpful to repeat that this word is properly pronounced as two syllables, with the accent on the

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first--(mahth-rehm). The a here, and wherever used as a mystical syllable or part of a chant, is pronounced as in father. The th is breathed; the r slightly rolled, the e short as the first e in the word whether. The mystical power and significance of this word is such that Rosicrucian students especially have come to rely upon it in many situations as a protection and comfort.

Then, there are the words ambetta and embatta. The vowels a and e are pronounced as in the word mathrem. The word ambetta is pronounced as three syllables with the accent on the first--(ambeht-tah). A different effect is obtained when either of these two words is pronounced with the accent on the middle syllable. The word ambetta should be pronounced slowly two or three times at the beginning of any sanctum period where an extra degree of spiritual attunement is desired; but the word embetta should be used only for physical protection and to remedy the effects of physical conditions.

Records show that in emergencies when members who have come suddenly face to face with a crash or accident and have been fearful for their lives have repeated the word mathrem two or three times, and more often the word embatta, the situation has been changed beneficially. The use of the word mathrem constitutes an appeal to the Cosmic Host and cosmic power for protection while the word embatta immediately creates some protective influence around you.

In cases where it does not actually prevent injury, it does make the pain and suffering or loss of blood comparatively inconsequential. More often it seems to create an influence or protection against dire consequences. In many accident cases, for instance, the individual who used the word embatta, was the only one thrown clear of the wreckage and escaped injury. In others, something has intervened and prevented the accident. In one case where an automobile went tumbling over a high cliff into a ravine, the individual who used the word embatta fell out of the car unhurt before it crashed.

Any attempt to use the words embatta, ambetta, or mathrem for experimental purposes in deliberately planned conditions would undoubtedly bring failure because neither the Cosmic nor the psychic part of yourself is a plaything. These laws are not likely to work merely to convince anyone that there are laws and principles that work when invoked. When there is an opportunity to use the word in connection with a definite matter of teaching, in making an unusual cure, or in helping someone really in

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making an unusual cure, or in helping someone really in trouble, then use the words sacredly and sincerely and the results will be satisfying.

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A religious system which promised that God would cause a rainstorm during sunshine, a piece of glass to crack diagonally, or the earth to split open just to satisfy anyone's curiosity as to His existence, would be immediately suspected. You would feel that it was sacrilegious to call on God for demonstrations merely to satisfy your curiosity or remove your doubt. The same is true in regard to these mystical words. Thousands of our members will testify that in emergencies these mystical words used as a last possible means of help have brought marvelous demonstrations. Many of these members who had used the words previously in connection with their exercises, merely to see if they worked, had no results at all.

It is in a sense similar to having fire protection tanks and using them when there was no fire just to convince ourselves that they will work when we need them. Several such tanks are conveniently located throughout the buildings here at Rosicrucian Park. Only once or twice in the past has there been any need to use them. They are in place and ready; it would be foolish to spray their chemicals around just for a test or to start an occasional fire just for the practice in putting it out. So, those who doubt the efficacy of these words would do better not to rely upon them at all, but choose other means of insuring their safety. Mystics, however, facing the same uncertainties of life as others, have found it wise to put their confidence in these words in times of emergency.

About ways and means of picking out certain days and per-CYCLES iods of the week and month to increase your personal pow-IN LIFE er, I touched on slightly in the book called Self Mastery and Fate with the Cycles of Life. As I attempted to show there, what is ordinarily spoken of as Fate is really only the natural pattern of life which is individually set in motion with the first breath and worked out according to the laws of cause and effect. It is cyclic in nature; that is, like a wheel that is set in motion and kept turning by a periodic impulse. All life turns in a circle.

In the Book of Ecclesiastes the cyclic nature of all things is referred to thus (Eccl. 3:1-8):

- To every thing there is a season, and a time to every purpose under the heaven.
- A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted:
 3. A time to kill, and a time to heal: a time to break
 - down, and a time to build up:
 - A time to weep, and a time to laugh: a time to mourn, and a time to dance:



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5. A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing:

. A time to get, and a time to lose: a time to keep, and a

time to cast away:

7. A time to rend, and a time to sew: a time to keep silence, and a time to speak:

8. A time to love, and a time to hate: a time of war, and a time of peace.

In <u>Self Mastery and Fate I</u> have set forth the varying cycles of evolution, health, and business—and indicated how one may make use of them in his daily experience. If you have never read that book, you should own a copy of it, or at least go to your public library and read it.

No matter what day of the week you were born, or what month or year, the day on which you were born is the most important day in your life. It becomes your birthday, your day of spiritual and physical rebirth, and the start of a new cycle. If you were born on Tuesday, then every Tuesday becomes the big day of your week and should be called your solar or cosmic day. If you were born on Wednesday, then every Wednesday is your cosmic day.

Whenever you are planning a contact with the Cosmic for assistance or spiritual attunement, or with the material world on matters of business, remember that your cosmic day is your big day. You should not do anything on that day that is unpleasant, commonplace or uncultured. You should rather consider it a day sacred to your progress.

We avoid doing certain material things on Sunday because we have respect for Sunday as a religious day. Your cosmic day each week should be a day like that. Your cosmic day from sunrise to sunset, or from sunrise to the next morning's sunrise is your own great star day in the week.

During the coming week, you will have one of your cosmic days. Take advantage of it by doing something worthwhile. Mentally create or plan some important thing in your life, realizing that the Cosmic is cooperating with you on that day. If you cannot complete it all in one day, then wait until your cosmic day of the following week to complete it.

There are other important periods throughout the week and month, and I shall mention them later.

May Peace Profound abide with each of you.

Fraternally,

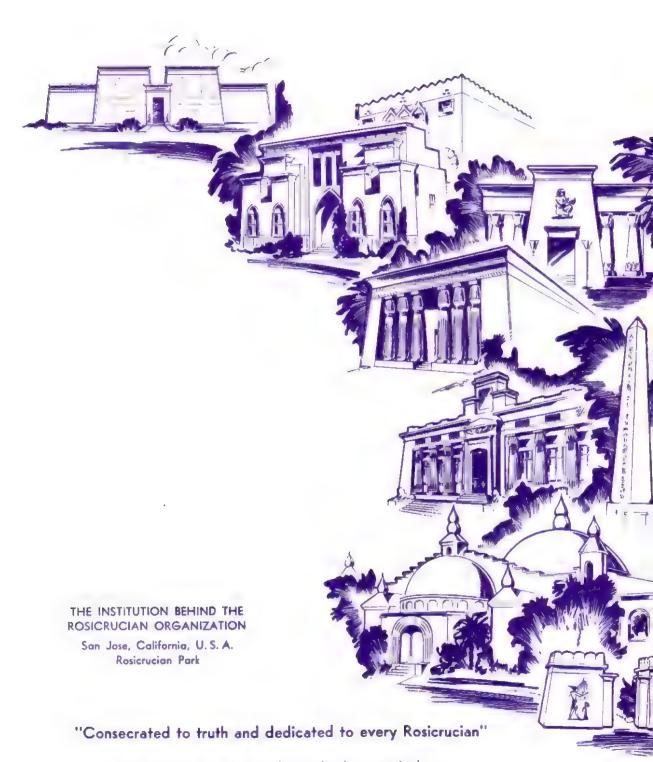
YOUR CLASS MASTER

Summary of This Monograph

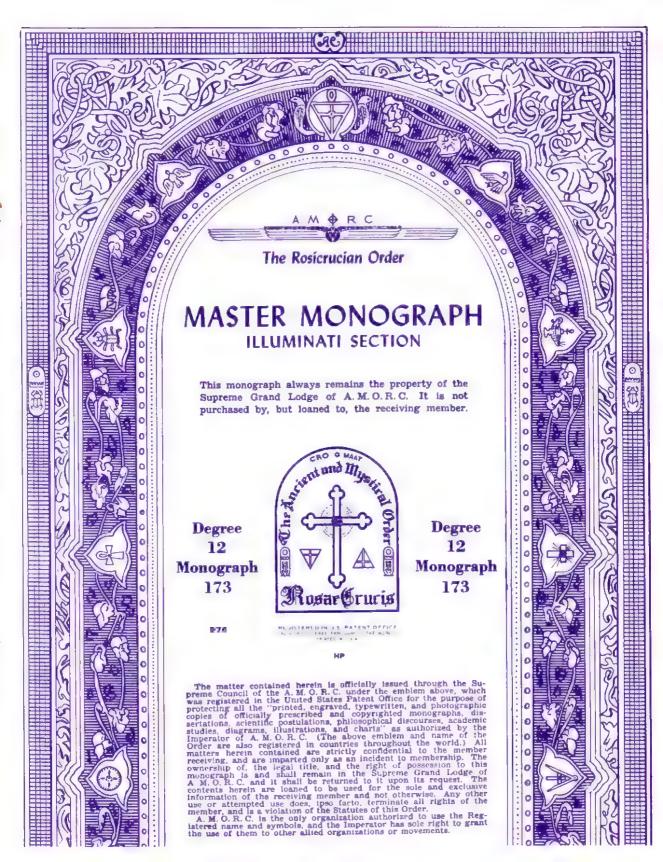
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- The vowel sounds used in rituals and ceremonies throughout the world were not a part of the everyday speech. They are sounds not words—important solely because of their mystical significance.
- Ra and Ma since the time of Egypt's Mystery Schools have had a relationship to masculine generative power and to feminine receptivity, the letter R producing the creative male instinct, and the letter M the female. The Ra and Ma together express the complete duality—the combination of the positive and negative forces of the universe.
- Mathrem (mahth'-rehm) is especially effective and may be relied upon for protection and comfort. Likewise effective are ambetta (am'-beht-tah) and embatta, the first being used to establish spiritual attunement during meditation and the latter for physical protection and to remedy the effects of physical conditions.
- Mystical words may not be used effectively for experimental purposes, but in times of emergency they may be used with confidence.
- ¶ During the coming week, take advantage of your Cosmic day to create or plan mentally some important thing in your life.



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THE CONCURRENCE

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The universality and unchanging aspect of Truth has been emphasized throughout our monographs. However, we are reminded, too, that old truths are continually being expanded and presented in new forms as man learns more and more about the basic fundamentals which are the framework upon which his understanding is built. We quote Francis Bacon, former Imperator of the Order.

And as we expect a greater knowledge of human affairs, and more mature judgment from an old man than from a youth, on account of his experience, and the variety and number of things he has seen, heard, and meditated upon, so we have reason to expect much greater things from our own age (if it knew but its strength and would essay and exert it) than from antiquity, since the world has grown older, and its stock has been increased and accumulated with an infinite number of experiments and observations.

We must also take into our consideration that many objects in nature fit to throw light upon philosophy have been exposed to our view, and discovered by means of long voyages and travels, in which our times have abounded. It would, indeed, be dishonorable to mankind, if the regions of the material globe, the earth, the sea, and stars, should be so prodigiously developed and illustrated in our age, and yet the boundaries of the intellectual globe should be confined to the narrow discoveries of the ancients.

-FRANCIS BACON, 1561-1626

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To the Members of the Esoteric Hierarchy, Greetings!

Perhaps you have not had sufficient time to test the ideas I gave you in my last talk, especially in regard to the Cosmic day of the week, or your Cosmic day of every week. You should test this principle for at least four or five weeks before you can accumulate sufficient manifestations to be able to see just how different that one day of the week is from other days. It has occurred to me that in looking for your Cosmic day, you should also give consideration to the day preceding it, for that is your day of Frustration.

Since the day on which you were born is your Cosmic day each week, the day just before is the day of Frustration. As was explained previously, if you were born on Tuesday of the week in the year of your birth, then each Tuesday of every week throughout your life is your Cosmic day. The day preceding it, or Monday, then would be your day of Frustration. If you were born on Friday, Thursday would be your day of Frustration. The day preceding the day on which you were born is the day of Frustration for you every week of the year.

The ancients understood this very well, and many religious, ritualistic, and doctrinal ideas are based upon the truth of this principle. In the first place, in an astronomical sense, the original cycle of the year in the Northern hemisphere began in the Spring. Through the winter months, people considered that nature was dying (being frustrated), and that near the Spring equinox, about the twentieth to the twenty-second of March, the frustrated, despondent, disappointed, lifeless year suddenly received new energy and started a new cycle again.

This idea was so well established in the minds of people in Oriental countries, and in their ritualism and customs, that when the theologians and the Fathers of the Christian church came to decide what period of the year represented the birth of Jesus, and what period his crucifixion and dethronement, they first selected March as the period of his birth and the month of February as the time of his crucifixion and suffering. Gradually these dates were changed, and the date of Easter for his resurrection and start of a new cycle was made to conform to the moon periods and the movement of the sun. The date of his so-called birth was changed again to January and later to December 25. You will notice that in a broad sense all of the important events of his crucifixion, burial, and rebirth occur in the months of December, January, February, March, and the early part of April-or during the months when the sun declines and comes to its darkest period and is then reborn at the beginning of Spring. In many pagan ritualistic ceremonies, and even those of the most primitive types in the South Seas, India, and



other countries, the coming of Spring is looked upon as the beginning of a new cycle, and the months preceding it are looked upon as months of frustration when everything seems to come to a standstill as far as nature's activities are concerned.

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Just so, each of you has a cycle of birth each year. Perhaps you do not know what day of the week you were born, and maybe your old records do not state it. If you know the day of the month in which you were born, and the year, it is easy to find in the World Almanac a table of the day or the week on which any date falls. If you were born on November 26 in a certain year, this table would show exactly on what day of the week November 26 fell in that year, and the same would apply to any other date in any other month. On your Cosmic day you should start anything new or important that you want to be a success, whether during the week or during the coming year. All of your ideas, creative powers and plans, will move forward with greater success if started on your Cosmic day. In contrast to this, the day before your Cosmic day is seldom very good for anything new.

If you start anything on the day of Frustration or the day before your Cosmic day, you will find disappointment, delays, and all sorts of obstacles that will discourage you. If, however, you start something on the day of Frustration that is not completed on that day, or which someone else has to complete or assist you with, and it carries over past midnight on to the day that is your Cosmic day, it may turn out to be quite successful. In general, it is better to make your day of Frustration a day without any planning, without creating anything new or starting anything new. The other days of the week between your Cosmic day and the day of Frustration may be more or less good for small or unimportant matters, but you never can be as sure of the success, permanency, and complete fulfillment of your desires as when you begin them on your Cosmic day.

During the next few weeks please keep this in mind, and while doing big things on your Cosmic day, avoid important moves on the day of Frustration. Try to notice during the next few weeks how the day of Frustration in your life each week is what we might call a "blue day" or a day of delays or disappointments.

All this reminds me that many of you will use these ideas and pass them on to your children and your children's children, perhaps, for many years after I have passed through transition. No doubt, many years from now other persons who attain the Twelfth Degree of our studies will read these important points which I have endeavored to put forth in plainer language than they were in the original Rosicrucian manuscripts that have come to my hands. As your Imperator of the Rosicrucian Order of North America at the present time, * I have had the pleasure of being your personal guide, instructor and teacher, but of course such a position cannot continue indefinitely. I have considered it a great privilege in my present incarnation to go over the ancient



Rosicrucian teachings and manuscripts that have come to my hands from foreign lands, and to analyze and test them, and put them in more modern English with more explanations and modern analogies and comparisons.

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Sometimes one of these weekly monographs was based upon one single paragraph in very brief form in some ancient manuscript. In the old Resicrucian manuscripts every point is not explained in detail, as are those in the present monographs and those of the preceding Degrees. In order that the manuscripts would not become too bulky and too hard to preserve and conceal, each important point was very briefly described, sometimes with symbols, sometimes with code words, and sometimes with brief Latin, French, or English notations. Some of the sentences and paragraphs read like modern telegrams where many words are left out and others abbreviated. Many advanced mystics and philosophers of the Middle Ages could read those manuscripts and understand them by meditating on them a long time and gradually supplying the missing words. We have wanted to avoid any misunderstanding and, therefore, have rewritten the teachings. We are constantly rewriting them, modifying, and improving them so that nothing may be misunderstood or misrepresented.

I appreciate the frequent comments that members of the higher Degrees have made regarding these weekly monographs. Whenever a thought or idea is not fully explained or fully understood, many of the higher Degree members write to state why it is difficult to understand some sentence. They call attention to the fact that their experiences seem to be slight modifications of those I describe or which they expect. From these reports, comments, and critical suggestions I have been able, from time to time, to improve our lectures and monographs, and that is why we are constantly rewriting, enlarging, and improving them.

The monographs of the Ninth Degree this present year are entirely different from those which members in the Ninth Degree received three, four, five, or six years ago under my guidance. We have not added so much new matter, as we have added more helpful explanations; so that no matter how the student may read or from what angle he may analyze it, he may come back to the right conclusion. That is why we often repeat the same idea and present the same matter from three or four different angles. It would be more economical to make the weekly lectures and monographs shorter, more simplified, and more concrete, but we feel that additional explanations and different angles from which to express each point assure us that our students will get just the viewpoint we want them to get.

This has also been one of the great reasons for the publication of The Rosicrucian Forum. Every two months that magazine contains the answers to many, many important questions pertaining not only to the lectures and monographs but to the personal problems in the lives of our members. If you have never read a copy of The Rosicrucian Forum you cannot realize what you have missed, and you should either subscribe to it through the AMORC Supply Bureau or read a copy of it in the



reading room of an AMORC lodge or chapter if there is one in your vicinity. Of course, the <u>Forum magazine cannot be found</u> in the public library as can the <u>Rosicrucian Digest</u>, because the Forum is exclusively for members.

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There is another reason why I have made these monographs to the Esoteric Hierarchy so informal and so intimate: I have tried to make each one read as though you were sitting in my sanctum, and were my own private student.

Before my time, in past centuries, other Imperators, Sovereign Grand Masters, and Grand Masters of the Order revised the lectures and teachings or added to them from the experiences they personally had, and from the experiences of members in their own or other jurisdictions. The Rosicrucian teachings, therefore, have been constantly evolving and keeping not only abreast of the times but also ahead of the times. This is different from reading and studying the authorized teachings of a self-appointed leader or teacher who claims his teachings to be a "direct revelation from God." The truths you are studying in our monographs were not discovered by me or discovered by any one particular person at any time. Every sentence, every law, every principle is a combination of ideas and old principles that have been learned or evolved or worked out by master teachers, mystics, and experimenters for many centuries in the past. The teachings come to us as a heritage from the past, both remote and immediate. You, as a student, practicing the principles and helping to carry on the great work of our organization in behalf of humanity, are also adding to these teachings through your comments, reports, letters, and achievements. As you go through life, become happier, more successful, and help to guide others to success and happiness through your words and assistance, you are building and creating a new form of the teachings and thus helping to keep them alive and vitalized.

Throughout the coming week or two, watch what occurs on your Cosmic day and your day of Frustration and profit by it. Keep a few notes in your notebook as to what you discover or learn, and I shall add to your notes some interesting matter necessary to your advancement.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

*Written by Dr. H. Spencer Lewis



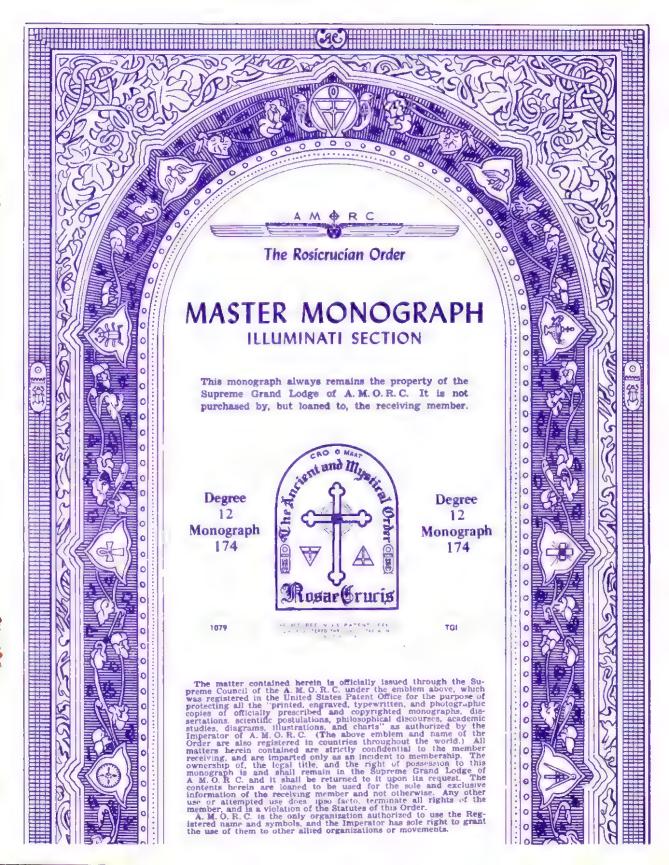
Summary of This Monograph

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- The cycles of birth and frustration received equal consideration by the ancients. Their influence is evident in the ritualism and customs of the Oriental countries as well as in the Christian church year, as depicted by the life of Jesus, his physical birth, crucifixion, and resurrection.
- The day before your Cosmic day is your day of Frustration, a day of disappointment, delays, and obstacles; a day in which to avoid beginning new undertakings or creating new things. Likewise important is the annual cycle of frustration, the period immediately preceding your birthday.
- These ideas will be passed on to one's children and one's children's children. The monographs are a heritage of the past, old ideas presented in modern form, and while basically they will always remain the same, they are continually being clarified, revised, and expanded to meet the needs of the members. The Rosicrucian Forum contains important supplementary clarifications and explanations.
- If You are also adding to these teachings by practicing the principles and helping to carry on the great work of our organization in behalf of humanity; your letters, comments, and reports are helpful in creating a new form of the teachings.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The following definition of mysticism as a science should clarify somewhat our necessity to accommodate ourselves to Nature's laws, thus establishing a rhythm in life and becoming more nearly attuned to the Cosmic pattern.



We must remember that mysticism is a science, ... a way of attainment; it endows the human mind with an instrument of knowledge; it is, in the words of an encyclopaedist who has treated the aspiration with a tolerable amount of respect—it is the endeavor of the human mind to grasp the divine essence or ultimate reality of all things, and to enjoy, while in this life and in this body, the blessedness of an immediate communion with the Highest. It recognizes the totality of finite existence as a theophany—a 'circle which ever returneth in to the self-same spot,' to that point 'which hath no parts and which hath no magnitude'—God being the beginning and the end of all, universalism being implicitly included in the terms of the proposition, the law of the universe necessitating beatitude, as the end of all that is conscious, namely, all that is philosophically capable of a permanent subsistence...

-ARTHUR EDWARD WAITE, 1857-1942

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To the Members of the Esoteric Hierarchy, Greetings!

In considering the days and periods in the year that are better than others for doing certain things, it must be clear that there are no so-called fatalists' days, and that you are not a slave to certain days and certain hours as some systems would suggest. Each one of us has his own mind and willpower, and through certain esoteric and Cosmic laws can derive the utmost benefit out of each day, and each thing done; but some days and some periods are more fortunate, more propitious, and more conducive to accomplishment than others.

The mere fact that we decide that certain days are not good, does not mean that we are fatalists or fanatics. Many of us on a Saturday, in making plans for the next day, look at the weather prediction for the morrow. If the prediction is for stormy or rainy weather, we conclude that the next day will be less fortunate for the plans we had in mind than some other day.

Certainly none of your friends, neighbors or relatives would accuse you of being a fanatic because you decided on Saturday that the next day would not be a fortunate day for a picnic if the weather predicted would be wholly unsuitable for such an outing. It would not be fanaticism but common sense if a person planning an early Winter or Spring trip across the Atlantic Ocean, cancelled his trip when he learned from the weather bureau that the week would be a very stormy period on the ocean. And is it not good sense if we decide that tomorrow might be too warm, because of the weather prediction, to go downtown and spend a whole afternoon shopping? It is good sense if we decide in the afternoon not to go to the theater in the evening because the clouds and the sky indicate a storm late in the evening.

In California there is so little rain between May and October that picnics or outings can be planned without fear of one's being caught unexpectedly in a shower or rainstorm. Nevertheless, there are certain days when it is neither pleasant nor wise to take long trips into the country or along the ocean highway because of holidays and increased traffic.

When in the United States the Memorial Day holiday fell on Monday, it gave thousands in California an opportunity to have a vacation from business, from Saturday until Tuesday morning. Many took advantage of this period to drive to Yosemite National Park, leaving Saturday and returning Monday night; but the cautious and careful persons avoided Yosemite that weekend because common sense

told them that multitudes would go, jamming the highways and making it impossible to secure comfortable accommodations. Were these persons fanatical for considering it not the most propitious time to make that trip?

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Is there any difference between being guided by your understanding of human nature, mass psychology, and weather conditions, and that of being guided by Cosmic conditions? Is it right to assume that the person who plans his affairs in accordance with the psychology of human minds and worldly conditions is sane, rational, and sensible, and the one who takes into account Cosmic conditions is peculiar and unbalanced?

Materialists may tell you that Cosmic conditions cannot affect our personal lives and our personal affairs. They will admit that it is proper to take into consideration astral conditions, or conditions resulting from wind and storm—and perhaps sunspots which will cause other earthly conditions—but they will say that to go any further than that is becoming fanatical.

Sunspots do cause dust and wind storms, earthquakes, cyclones, and many other peculiar conditions. Those who are unbiased and unprejudiced investigators know that the Moon and its phases affect not only the tides but also plant and animal life. Why, then, should we assume that the only Cosmic or universal effects on Earth are caused by sunspots and the Moon, and result only in wind and rain storms? If the Moon can affect the growing of grass, as we have proved here in our own grounds; if it can affect us in fevers and illnesses, as has also been proved, and can affect certain monthly periods in the lives of women, there is no reason to assume that it does not affect certain other things in the lives of men, healthy or ill.

I am not, naturally, arguing in behalf of supposed lunar effects that preclude the will and mind and make man wholly a slave to the planets in their geometrical and mathematical relationship to each other.

If you know, however, that certain days of the week, month, or year are strangely fortunate or unfortunate in some Cosmic sense, you are better prepared to exercise your will and your mind on those occasions to help yourself. It is foolhardy for a person always to select unfortunate days to accomplish things by the use of his willpower and to expend unnecessarily a lot of mental power to overcome tendencies or obstacles that might not exist the next day or the next week.

It is true that the captain at sea can make his voyage through a storm and the roughest kind of ocean but it would be foolish for him to start on such a trip if by delaying one or two days, he could make the trip when the sea is calm. Aviators have learned

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not to attempt flights when the weather conditions are not propitious. They could battle storms and unfavorable conditions and often have to do so when they are caught unawares, but they prefer a day when weather and wind are

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favorable. This does not make them slaves to the weather conditions.

That many refuse to be guided by anything other than their desires and succeed does not in any way change the fact. A person who attempts something at an unfortunate time puts himself under a handicap, and the results are never so satisfactory as when cooperation with conditions makes accomplishment easy.

A man could use his willpower and write a book or an essay during a visit to the New York stock market; but it would never be so successful as if he had gone where he would have been undisturbed. Would you call such a man a slave to conditions because he sought a more favorable environment or a more favorable day? Common sense would suggest that whatever precautionary knowledge is available should be made use of.

Although your birthday each week is a fortunate day for starting something purely personal and creative, and the day preceding it, your day of Frustration, when nothing too important should be undertaken, this does not mean that everything you attempt on the day of Frustration must fail. It does mean that if it can be postponed one day or until the chances of its succeeding are greater, it is better to do so.

The first month of each new year of your life is the most favorable for creating and building up improvements and a better foundation for your life. If you were born in February, on any date, the first thirty days after your birthday in February would be the best days for starting something that calls for the utmost of Cosmic cooperation. If you were born on the first day of June, then the month of June would be a favorable period for you. If you were born in the middle of June, then from the fifteenth of June to the fifteenth of July would be a favorable period for you. If you were born on the tenth of September, then from the tenth of September to the tenth of October would be an excellent period for you. The reason is that the cyclic nature of things makes the first part of any cycle a more energetic and positive period.

In like manner, the thirty days just preceding your birthday each year are days of frustration and letdown. They represent that period of the yearly cycle when the energies, enthusiasms, and even the vitality are at their lowest ebb. In checking our records of individuals who write to our Council of Solace, we find that many persons have a breakdown or illness of some kind annually just preceding their birthday.

This suggests that the period before one's birthday should be one of cautious and careful living. It is a time when one is more easily upset, more prone to

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accidents, and more likely to indulge in fear or worry. Recognizing the probability of such things, one is wise in taking them into account. Living sensibly, quietly and carefully during this period of annual frustration will allow one to harmonize more acceptably with his own cycle of growth and thereby be better prepared to make the best use of the new energy and inspiration that come in the days immediately following the birthday.

Observation of these different periods and accommodating one-self to them establishes a rhythm in one's life which attunes one more and more closely to the Cosmic pattern. Individual experience will provide all the evidence necessary to prove the skeptic wholly wrong who disregards all such principles and attempts to substitute willpower for cooperation in his dealing with the Cosmic.

Continue with your observation and experiment in regard to these weekly and yearly periods. That will be sufficient to convince you of the value of these remarks.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

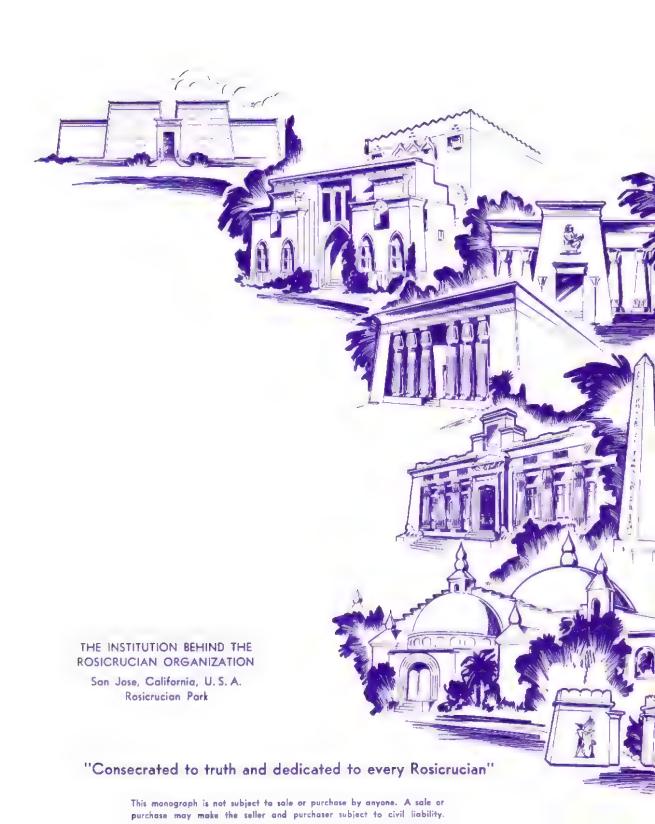


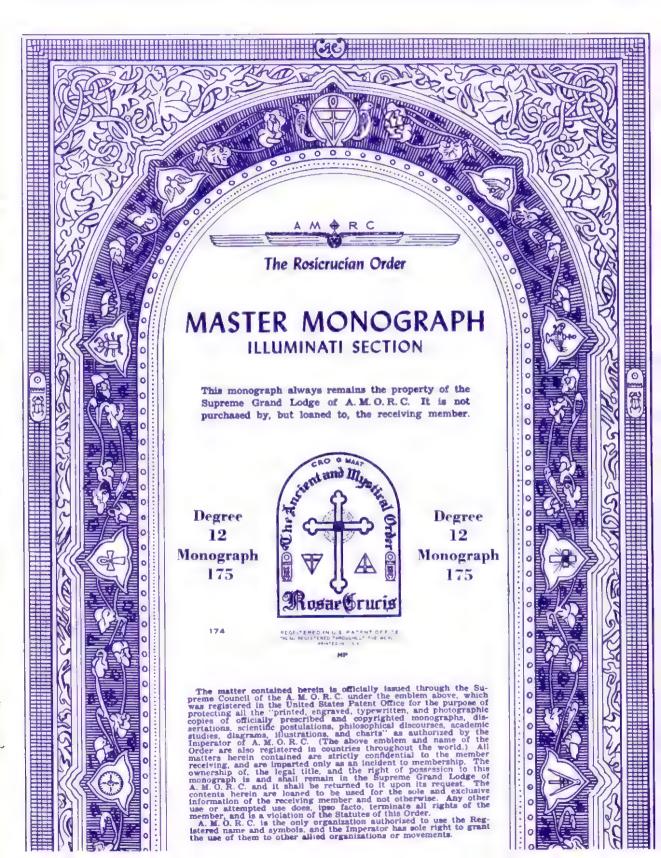
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- We are not slaves to certain days and certain hours, for each of us has his own mind and will power, and through certain esoteric and Cosmic laws can derive the utmost benefit out of each. Some days and periods are merely more fortunate, more propitious, and more conducive to accomplishment than others.
- There is no difference in being guided by an understanding of human nature, mass psychology, weather conditions, and the like, and in being guided by Cosmic conditions.
- Observation of these different periods and accommodating oneself to them establishes a rhythm in one's life more nearly attuned to the Cosmic pattern.
- Individual experience will provide all the evidence necessary to prove these Cosmic principles.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Man's potentials as master of his environment and as an efficient member of the universal brotherhood of man are practically unlimited and unrecognized. He not only possesses the divine gift of creativity, but he has the power of intuition to implement his labors. The following lines speak of this power latent in every man.



The office of the mind is to investigate, to search, and explore the principles of Nature, and trace the world of effects back to the sphere of causes: . . .

Reason is the mirror which, when untarnished by ignorance or undeformed by error, reflects the form and likeness of truth, naturally as the placid lake images forth the firmament. . . .

Intuition is high authority, also, and claims a prominent position, as the power of the soul to arrive at the conclusion of pure Reason, without the process of reasoning. Intuition is the Soul's telegraph—transmitting truths from the depths of Genius to the summits of Wisdom—informing, as by a single flash, the internal man of that which he might otherwise be long years in learning, by the external methods of investigation.

-ANDREW JACKSON DAVIS, 1826-1910

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To the Members of the Esoteric Hierarchy, Greetings!

In connection with our consideration of the important periods of our lives, the following esoteric principle should be always kept in mind.

Above and beyond everything else that influences us, there is a divine, creative principle residing within us that is a part of the creative consciousness of God. In a degree each man and woman is like God and is a God insofar as he has the ability to create, mentally and materially. In the beginning God's creative work started with a concept, a thought. We do not have to argue this point, for neither God nor anyone else could create without thought, without some plan.

An architect, builder or inventor has to give thought to something he is planning to create; then he has to put his thoughts on paper as plans and designs, and then resort to material means and the elements of the earth to build the thing planned. It is not always necessary, however, for man actually to make his plans on paper and then build things out of metal, wood, or stone. It is possible for him to create something mentally so that it materializes later without his physical assistance.

God did not use already existing materials to create the universe. After the concept was in His mind, He sent forth vibrations mentally that started the whole of creation. Man has creative power, too, not to the same degree, and not with the same magnificence or extension, but in a limited and similar way. It is not necessary for man to create a new universe or a new earth or planets; therefore, he does not have and could not use all of the creative power and ability of God. In his own way, though, in his limited sphere of earthly life, and in his personal life, man does have creative power.

Along with this creative power, man also has the power of fore-thought called <u>intuition</u>. With these two abilities—the ability to create and the power of intuition—man has a combination of assets that can make him a highly efficient being, an advanced mystic, and a master of life.

Although there are certain days, certain weeks, and certain periods more fortunate than others, there is still one time more fortunate, more propitious, more successful, and more wonderful than all other periods in life. That is the day and the hour when intuition speaks.

Believers in "hunches" have from experience come to accept them as most dependable guides. They have learned that when they disobey hunches or act contrary to them, things go wrong. So, you, too, will learn that you will always be more successful, more happy, and more contented if you follow your intuition.

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Whether the day is your birthday or your frustration day, and whether the month is fortunate or unfortunate as indicated by your cycles of life, if you have an intuitive impression to do or not do something, you should obey, without analysis, without hesitation, without consideration of the day, week, or month. Do not analyze your intuition and allow your objective mind to deceive you. It will argue in this fashion: "What will other people think? You never did this before, so why try to do it now? It has been tried and failed, how do you hope to succeed? Your kin and your friends will not like it. You will disappoint those depending on you. Why not obtain advice from someone? Better take more time to think about it and do it next week."

Generally speaking, intuition is intended to be acted upon at once unless a specific time is indicated. It seldom happens that an intuitive impression comes that something be done next month; usually the impression comes at the time you are supposed to act on it.

The old Rosicrucian proverb: "If you dare to do, you will have the power to do," is worthy of another mention and explanation. The words "if you dare to do" mean that if you are willing to pay the price in physical strength, personal sacrifices, possible privation, money, friendship, and karmic responsibility to go ahead and do what you want to do, then you will have the power to do whatever it may be.

Of course, even if you dare, this daring will not move a mountain merely by your sitting and thinking about it. Mere bravery or bravado will not enable you to do anything; but if you understand the laws and principles, and dare to do something you have decided upon doing, you will have the power and ability to do it. If intuition advises you to do it, and you feel you must obey the intuition, you will find a Cosmic power that enables you to accomplish it.

Rosicrucian principles are sane and apply to common-sense things and not to those extremely fanatical. If you do not dare, if you hesitate because of criticism, or if you are afraid because of the unknown element in the thing, then you will not have the power even though you say you will do it and try it experimentally just to see what will happen.

If you analyze your intuitive impression and allow thoughts of fear and criticism, sacrifice and inconvenience, to delay your action, you not only disobey the intuitive impression to do the thing at once, but you also gradually weaken your body and consciousness.

The Cosmic will not impress you to do something that is harmful to yourself or others, or against spiritually moral principles. There is a difference between spiritually moral principles and man-made moral principles. There will never be an intuitive or inspirational urge from within that will jeopardize your morals or those of others.

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You must not stop to analyze. You cannot know at the moment what is back of the impression and why it is given to you. The important thing is to obey the intuition immediately, with no thought of the day or the hour, or whether it is fortunate or unfortunate. The impression may be to write a letter, to take a walk, see a person, buy a piece of property, close your business, invent something, make or withdraw a contract, stop your plans, or reverse a former decision.

One of our members, for many years a judge, once had an intuitive impression late one night to stay the execution of a certain man's sentence and to have him brought back to the court the next day. He realized that he might jeopardize his judgeship and cause all kinds of criticism. Although it was late, he set the machinery going, without knowing what the results would be. Four or five days later it was proved that the man was innocent, and that the guilty one had not been arrested. Weeks later the courts approved of what he had done. All the newspapers referred to the fact that it took bravery, daring, and a willingness to risk everything for a man to obey the dictates of the voice within.

It is, however, necessary to know the difference between intuition and your own objective mind at work. One young woman had been hoping to accompany her husband on a business trip to Europe, but the firm did not allow traveling expenses for his wife. She brooded over the fact that she could not go with him; then one evening she thought she had an intuitive impression that she should go. Without saying anything to her husband, she bought clothing and a trunk or two, a ticket and obtained a passport for herself. A few days before her husband was to leave, she told him that she was going to accompany him. The expense used up their savings and threatened real havor to all their affairs. All because she mistook a desire for an intuitive impression from the Cosmic.

When the Cosmic gives you an intuitive impression, it is something you have NOT been thinking much about, and often something that your own reasoning might have told you not to try. When it is "born out of the blue"—you can usually depend upon its being an inner inspiration or intuition.

Throughout the rest of your life you must not allow yourself to become a slave to the recommendations of others, to their criticisms, ridicule, laughter, or discouragement. Do not allow yourself to become a slave to a calendar in regard to good or unfortunate days or anything of that kind if you have an intuition. Whether the Cosmic inspires you several times in succession, or only once, to do some one thing that should be done, and which you can see might be done with Cosmic help, then you should do it. You may occasionally make a mistake, but

the matter will be corrected eventually if your motives were right. If you jump at something solely because it will gratify some desire, the Cosmic will not be so anxious to help you correct your errors.

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You must be daring. You must be brave enough to ignore ridicule or friendly <u>criticism</u>. You are creating your own life. All the world admires a person who stands on his own feet, and is brave enough to do what he believes is right.

The greatest statesmen, inventors, artists, musicians, teachers, and benefactors have been persons who have dared to act because of their own conviction or because of an intuitive impression. Joan of Arc risked her life and everything because of Cosmic inspiration. She was criticized and condemned; yet, afterwards she was made a saint. Physicians, scientists, and common people argued with Florence Nightingale to discontinue what she was planning to do; yet she kept faith with the intuitive impression to establish a method of helping the sick and injured. Today the world recognizes that Florence Nightingale was brave and daring. Every man and woman in every walk of life has the same opportunity to be brave when carrying out a Cosmic intuition.

May Peace Profound abide with each of you.

Fraternally.

YOUR CLASS MASTER



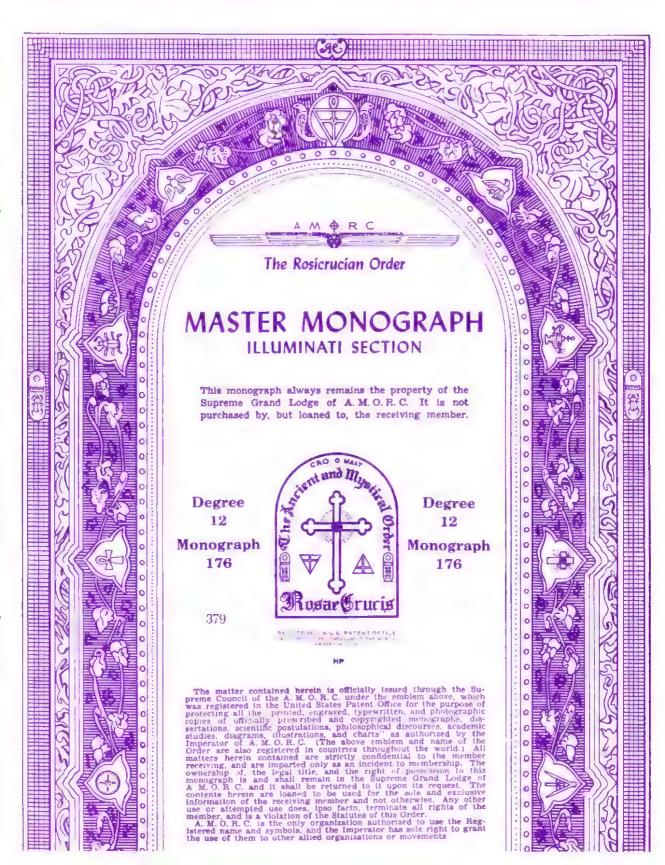
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- 4 Above and beyond everything else that influences us, there is a divine, creative principle residing within us that is a part of the creative consciousness of God. It is possible for us to create something mentally so that it materializes later without our physical assistance.
- Along with this creative power, Man also has the power of forethought called intuition.
- Man's creative power combined with his power of intuition can make him a highly efficient being, an advanced mystic, and a master of life.
- Intuition should be followed immediately, without question or analysis, regardless of the day or period in which it speaks. "If you dare to do, you will have the power to do" is true in connection with obeying the voice of intuition.
- It is necessary to know the difference between intuition and your own objective mind at work. A genuine intuitive impression is something you have NOT been thinking much about, and often something that your own reasoning might have told you not to try.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Self-sufficiency is the Rosicrucian student's aim, for only by learning to help himself may he be able to help others. He wishes to fulfill that mission which represents his particular role in the evolutionary pattern of life. Appreciative of guidance,

and ever mindful of the assistance and opportunities given him, he yet knows that he must rely upon himself for successful application of the

yet knows that he must rely upon himself for successful application of the principles he has learned. He concurs wholeheartedly with the lines that follow.

No one, neither God, devil, angel nor man, can do the work for us, nor in spite of us. In every case we do it ourselves, or allow it to do itself, while in each and every case we must accept the results and bear the consequences.

This is the responsibility attached to Individual Intelligence, the meaning of Soul, or Selfhood; the price we must pay for the opportunity to become real Men and Women—factors in the world's work, centers of power in the upward evolution of mankind, with the reward of real zest in life and enthusiasm throughout the journey.

Can anyone imagine greater endowment or opportunity, a richer reward, or a more inspiring prospect?

-DR. J. D. BUCK, 1838-1916

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PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

It is interesting and often instructive to note the changing perspective of individuals before they join the Order, after they have finished the Neophyte work, and when they have attained hierarchy status.

The nonmember, naturally, is farthest from a true understanding of what the Order teaches; or, for that matter, what true mysticism is. He, therefore, imagines that there is a relationship between it and magic. He pictures the mystic as one who is concerned with making material objects move about in space at his command. He believes the mystic to be devoting himself to practices that will enable him to eavesdrop at a distance and impress his thoughts on distant friends and acquaintances.

To a certain extent those ideas occupy the mind of the Neo-phyte as a kind of tantalizing and fearful prospect. So much so that in the earlier Degrees, many members write to say that they do not notice any great change taking place, and do not have the psychic manifestations they expected to have. I do not know what it is that they expect, but sometimes I think they mean that if they were crossing the street and an automobile were about to strike them something would lift them up in the air to let the automobile go under them, and then allow them to float down softly again to the street, unharmed and unfrightened.

After they reach the Seventh and Eighth Degrees, they begin to realize that the real development is something within, not something that is to show itself in miracles and strange manifestations. By the time the member has reached the Eleventh Degree, he has begun to realize that the real psychic and spiritual development does not include unusual happenings except in the case of an emergency.

A woman driving an automobile in the foothills of the Rocky Mountains in the Western part of the United States suddenly came to a place where a bridge had been washed away. She saw her car was going to fall a thousand feet. Just as she was beginning to realize her danger, some hand seemed to take hold of the wheel of her car and steer it toward the embankment; the engine stopped, and there was no harm to her car or to herself. Some men helped her turn her car around, and she went back over the road in safety to her home with nothing more than a great surprise at what had happened. That kind of manifestation occurs when there is a real emergency. Masters do not perform such demonstrations to

satisfy one's curiosity.

A member recently wrote, "I am now sixty-seven years of age, and I have been in perfect health for the last two

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years. I do not know whether the teachings of the Order have given me my good health or not, but I know I have not had any accidents or ill-health, and I am willing to give my thanks to the Cosmic." That is the right attitude. In direct contrast, another member wrote, "I have been in the Order for three years and nothing of an unusual nature has happened; I have had no accidents, no emergencies, no special demonstrations, nothing but a peaceful, contented life; therefore I do not know whether I have gained anything from the organization or not." Perhaps if this soror had not been a member of the Order and had not followed the teachings and principles, she might have had some very outstanding manifestations of emergencies, illness, or something else.

Members in the Eleventh Degree and those of the Twelfth represent the finest members we have in the Order because they have achieved a larger understanding of life. They are not all wealthy, all are not receiving increases in salary, improvements in their homes, free gifts, or trips to Europe and other particular things. They do, however, have the satisfaction of knowing and understanding the fundamental laws of nature. They have little fear of the future, and none at all regarding transition; and they really have no fear about any sudden illness or unexpected thing that will make them bedridden. Of course, some of them are ill at times, and some of them are cripples, and some are in unfortunate conditions. They were that way years ago before they joined the Order, and the teachings of the Order have not straightened out their problems or changed their physical conditions except that they do not have the intense pain and suffering and unhappiness that they used to have.

Each of you has reached a point where you realize that your mind, your will, and your psychic faculties constitute a power you can rely on in time of need. The situation is similar to that of individuals in England, who were obliged during the war to buy and learn how to use gas masks. After a person has a gas mask, has learned how to put it on and how to recognize a gas or bombing attack, the possession of the gas mask will not make him better off than before. Just having a mask lying in a handy position will not bring any protection or wealth to the home, nor cure ills and aches. It will, however, do one thing: It will give the individual a sense of security. It is not the possession of any particular material thing but the knowledge which one can use that makes life happier, more contented, more peaceful, and more worth living.

When you have knowledge to meet or understand an emergency, you become braver, happier, and more contented. It is the fear of



the "unknown"--not only the fear of the unknown after transition, but the fear of the unknown events of tomorrow or of next year--that constitutes the greatest fear and the greatest obstacle to happiness, success, and peace in the world.

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Why should we fear transition when it is as natural as birth itself? Too many religions, teachers, preachers, and books make a mystery of it; but anyone doing his best every day need have no fear of it. If it comes before we have accomplished all the things we want to do, we will be given another opportunity. It will not separate us because the bonds of love that united us here on Earth will still be real.

There comes a time in the progress of every student when the teacher expects him to be self-sufficient. In other words, a time when the student becomes mature, self-reliant, and able to solve his own problems. Not that the teacher expects him to turn his back on his teacher, abandon his school, and cut himself off from further instruction. That time never comes, for the teacher is always ready and willing to advise and help, and he wants the student always to feel that his welfare is a matter of genuine concern.

This is not to imply that members of the Twelfth Degree class are finished with their mystical education and that they soon are to be graduated from the teachings of the Order and left alone to find their way through life. As long as you want, you will remain a member of the Order receiving special advice and help and instruction from time to time. Nevertheless, the time is coming when you will be ready and qualified to receive additional and higher instruction from some master, and when you will have to depend more upon yourself than you have in the past. You will apply the knowledge you have, and through that knowledge acquire more from the Cosmic, from experiences in life, from the Masters, and from intuition. Instead of a lesson or monograph, you will receive instruction which will enable you to apply the knowledge and to begin to function as an adept and a master under the instruction and guidance of other masters. You will begin to realize how complete your education and training has been and how truly you are working with the Cosmic and the Cosmic is working with you.

Members are already writing that their whole scheme in life is being changed through living more and more the life of a mystic and an adept than just that of an interested student.

This is the great difference between the student in the lower Degrees and one in this. The student in the lower Degrees is still seeking, still swimming around in the big ocean of new and untested information. Now and then he sees an island of fact never seen before, and it gives him hope. He rests on it for a while and finds security and protection against the storms of the sea. One calm day he strikes out again to find another island of law or principle on which there is safety and security, but this time, there is only a storm and a restless sea,

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and he is puzzled and perplexed. He requests help. Encouraged, he continues his search for something new, something better.

And so through all of the Degrees until he finally discovers that he is capable of battling the storms and moving from one place to another, always finding more security and more happiness. It gradually dawns upon him that he is the one who has to do the swimming, and that even when he writes to us for advice and instruction all we can do is to tell him to go on swimming and use some principle or law of the Cosmic to help him. He still has to do his own swimming. Gradually he finds that by attuning himself with the Cosmic, by listening to his intuition and inner inspiration, he learns to be brave, self-dependent, and self-reliant. These are the first steps to self-mastership, and after that he likes to battle conditions and master them.

That is what you are learning to do. You are learning to use the various laws of the psychic world to make yourselves self-reliant and happier and more contented each hour. That is why you have been given certain exercises and certain formulas and processes. Always repeat the exercises that you found gave you the most strength and the most happiness, or the most instruction, and develop a proficiency in the use of them. Most of all, make the best of each day by using your psychic faculties and your intuition to give you the most complete understanding and the highest quidance.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

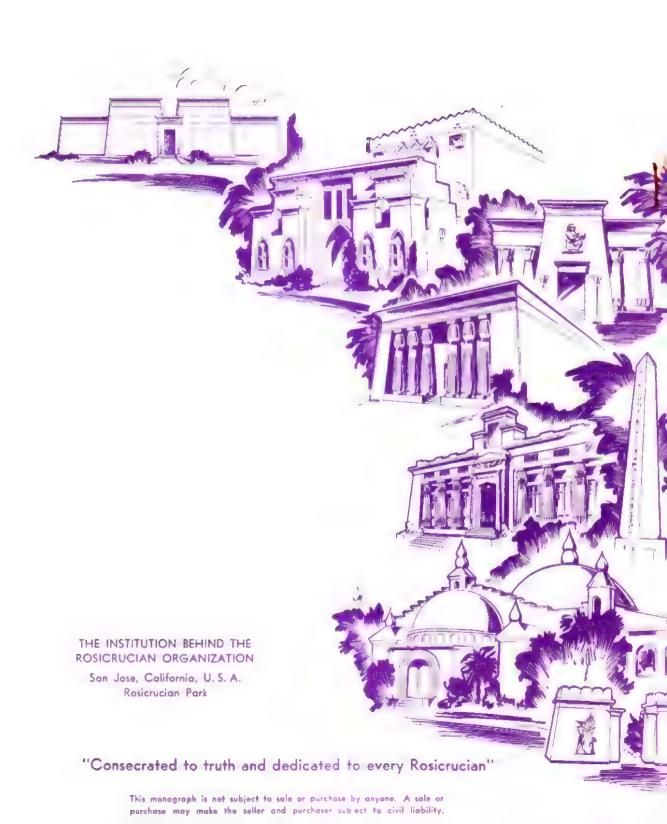


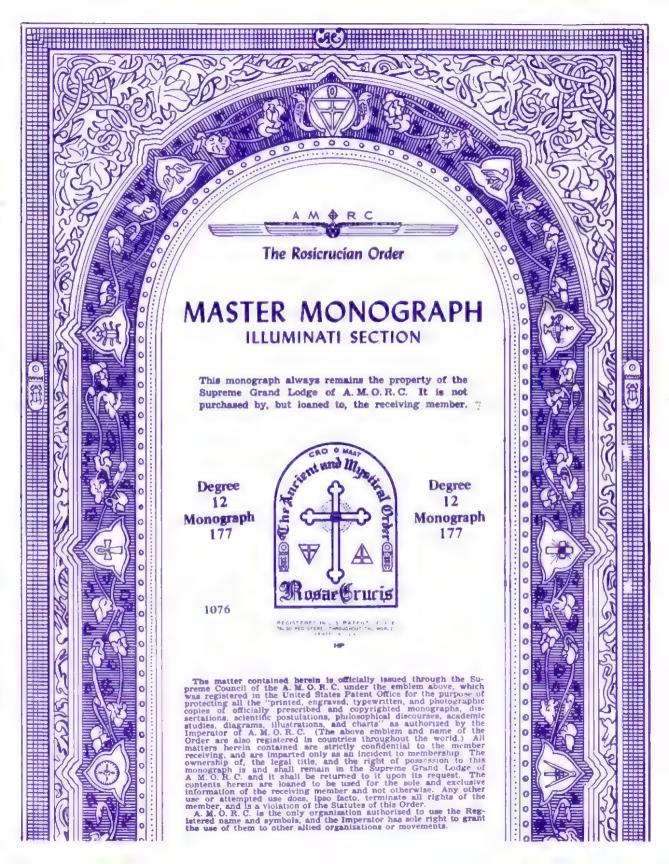
Summary of This Monograph

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- ¶ By the time he has reached the Eleventh Degree, a member of the Order has begun to realize that real psychic and spiritual development does not include unusual happenings except in the case of an emergency.
- Members in the Eleventh and Twelfth Degrees represent the finest members we have in the Order because they have achieved a larger understanding of life.
- It is not the possession of any particular material thing but the knowledge which one can use that makes life happier, more contented and peaceful, and more worth living.
- There comes a time in the progress of every student when the teacher expects him to be self-sufficient. You will apply the knowledge you have, and through that knowledge acquire more from the Cosmic, from experiences in life, from the Masters, and from intuition, receiving instruction to enable you to apply the knowledge and to begin to function as an adept and a master under the instruction and guidance of other masters.
- Make the best of each day by using your psychic faculties and your intuition to give you the most complete understanding and the highest guidance.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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From the beginning, the Rosicrucian student is admonished to lay aside his prejudices and to view with open mind the material given him for his consideration. That he may utilize an excellent academic education advantageously is undeniable. But, as the following quotation suggests, his education must serve him merely as a tool for

the acquisition of real knowledge.

Therefore, at the very outset of his pilgrimage through these vast and as yet 'scientifically unknown' regions, the student had better unload, so to say, all the heavy and useless baggage of educated opinion and scientific dogmas that he may have on board. If he does not, he will find himself top heavy, and will either capsize or run off the track and be buried amid the debris of conflicting opinions. The only equipment that will be found useful, and will repay the cost of transportation, is an unbiased mind, logical reasoning, genuine common sense, and a calm, reflective brain. Hence, so far as modern science and theology are concerned, the less the student has the better it is for him, unless he can use his scientific acquirement merely as aids . . . If he can do this, then he will find science a most valuable auxiliary force.

-T. H. BURGOYNE, The Light of Egypt-1889

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PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

The oft-quoted mystical proverb that "when the student is ready, the Master will appear" has been responsible for many mistaken notions among would-be adepts. It certainly does not mean that whenever anyone inclined to look into any subject thinks he is ready, a great teacher is suddenly going to appear and lay all instruction in his lap. There are foolish persons who think so and who go on seeking and making inquiries, delving into this and that book, and joining this and that organization in the hope that when the proper time comes, the master will appear. Nevertheless, the proverb is a law; and when the student is truly qualified, truly prepared, truly ready to receive the highest and most important instruction, he will find that instruction at hand. His consciousness will have sufficiently expanded to allow him to comprehend and make use of it.

It is the matter of readiness which causes the difficulty. What is meant by being ready? In mundane affairs, it is certainly not just our being familiar with a particular study. It is possible in music, for instance, for one to be critically aware of technical matters, to be able to recognize and classify tone patterns, even to be able to appreciate subtle degrees of excellence and yet not be in the least prepared to execute the simplest exercise acceptably. It is equally possible to be able to demonstrate a proficiency in scales and in the mathematical correctness of playing a difficult score and yet be far from the demonstration of real musicianship.

When one is ready, he is completely master of one phase of a study to the point of having entered into it so thoroughly that he is wholly identified with it. He no longer is aware of it as something apart from himself. It is merely an extension of himself.

In the process of becoming qualified and made ready to receive such instruction, the student or the seeker must do more than merely inquire. He must do more than merely delve into books to find a mystical formula, printed secrets, or some easy key to a royal road. He must do more than merely join organizations and become an enthusiastic follower. He must begin to prepare himself inwardly, spiritually, psychically, as well as mentally. If this old rule did not mean that the student had to prepare himself spiritually and psychically, then all that would be necessary would be for the student to declare himself ready and complete instruction would be forthcoming.

Thousands have had college educations, read foreign languages, are well acquainted with philosophy and mathematics; yet they are not always

ready to understand and accept even the most elementary mystical teaching. They are either childlike in their reasoning and thinking, despite their education, or they are biased, prejudiced, and intolerant. They count too heavily on their

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formal education, and knowing of no other kind of knowledge they imagine themselves possessed of all that is necessary. This in itself unfits them to reach out for further knowledge. It closes their minds and brings defeat to whatever success they might have otherwise made. When new knowledge of a different kind is offered, they are doubtful. If this is true, useful and of such importance, they say, why weren't we taught it in our university classes? Either that or they say, I have studied many years in one of the best universities under teachers who have worldwide reputations as scholars. They never even hinted at the things you teach as fundamentals. Does it not stand to reason, if there were worth in the matters you teach, that the universities long ago would have included such things in their curricula? It is virtually a waste of effort to attempt to teach minds of this type.

Of what value is it to study physics and chemistry and to become familiar with languages and mathematics, if one stops there and refuses any additional information? The best academic education should be merely the foundation which enables you to reach out and secure real knowledge. It should furnish tools with which you are to create. Knowledge of historical events and of the laws of civics and politics means nothing unless you can apply that knowledge in understanding and interpreting things that occur today.

For example, a very exact knowledge of the whole of Columbus' discovery in the Western world is of no value except as you use it in understanding and interpreting things that have occurred since then; things that are occurring now, and that may occur in the future. From day to day new knowledge alters and modifies the old. Science today does not accept half the things taught in the universities five hundred or even one hundred years ago; yet today students of science would not be able to understand new facts and discoveries if it were not for knowledge of the past serving as a foundation upon which to build newer understanding. So understanding of old beliefs, old knowledge, is an asset, but it does not constitute "a thing in itself."

A man who buys a good saw, hammer, chisel, plane, and ruler has the assets of a good carpenter. With these tools he can do good carpentry work; but he cannot put them on the shelf and say: "Now that I have the necessary attributes of a good carpenter, I am a carpenter, and need do nothing more."

The tools are good only if he uses them, and his development as a carpenter begins after he has secured good tools and learned how to use them. He must also learn what to build with them to make them useful

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in evolving new knowledge. If he used the tools only for making things of a thousand, a hundred, or fifty years ago, he would be unwanted as a carpenter, and unsuccessful with the building of today. So it is in regard to our general education; it is of

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no use or value unless we apply it to new knowledge and new evolution. As soon as a worker says to himself, "I am now ready for new ideas, new applications, new wisdom, new unfoldment," then he becomes qualified and ready to enter into new wisdom.

Here at kosicrucian Park, we maintain and operate the Rose-Croix University*, where every year students come to take the special courses in physics, chemistry, electricity, the fine arts and the philosophies. I find many graduates of universities and colleges and a few recipients of honorary degrees. Many are of middle age, or older, but still they are all here together, like students of the grammar school. They are starting together again to add new knowledge to the old.

For a few days it is a little difficult for some of them to accept the new facts, but gradually they learn through demonstrations and through analysis that even if the fundamentals are still true, the application, the understanding, and interpretation is new. These persons, despite their previous college and university training and study, are ready for new knowledge. The fact that they joined the Rosicrucian Order and went to the expense and trouble of coming to California and living here for a time proves that they are ready.

Nevertheless, such a group is outstanding and exceptional. There are millions who have had similar education and training and who look upon themselves not as ready for new knowledge but as ready to conquer the world. Even if they had the time and the opportunity for mystical study, they would refuse on the grounds that they had all the knowledge necessary for life and success. It is one thing to have a fundamental education, and another thing to have understanding and knowledge to acquire more.

Sex, social position, and religious distinction make no difference in this matter of mastership. It is the one contest in which the idea of equal suffrage and equality of the sexes has never been questioned. From the earliest days of Egypt and elsewhere, the mystery schools were open to both sexes on an equal basis and as many women were permitted to be master teachers and instructors, eventually, as were men. The same is true today.

The Cosmic makes no distinction when its laws are applied and used intelligently. Throughout the past few weeks, you have received instruction regarding fortunate and unfortunate days, the manner in which to take advantage of the Cosmic vibrations, the manner in which to gain the most benefit from food, sleep, breathing. Only a few months ago you were told about the method of restoring better health through the

proper way of sleeping, and with water in the room, and with breathing exercises. These things are more than mere helps because they will keep you attuned with the Cosmic and prepared to receive intuitive messages and instructions from it.

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I do not mean that you need expect to see Masters standing in the corners of your bedroom or have visions of some Master telling you what to do, or revealing secrets. Such things may occur; yet hundreds of highly advanced mystics have never seen any Master, instructor, or any mystic of the invisible or visible world appearing to them. They have received—and so will you—during sleep or waking, impressions, constructive thoughts, words of advice. They may not come as sounds spoken but you will instantly realize that such a thought, idea, or answer must have come from some other, some universal mind, or perhaps from some mystic personality who is a master of such things. This will occur to you more and more.

I want to tell you in more detail how these master messages may come to you and how to look for them. That I shall do when you have had time to consider carefully what I have said here. Now these are esoteric principles. You may feel that we have covered some of this subject in earlier Degrees. That is true because the foundation for these ideas was laid in the early Degrees. The higher forms of mathematics use the simple principles learned in the first grades of grammar school. I simply want your mind clear on certain points so that you are ready for the newer points and prepared for what is coming in the next few months.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



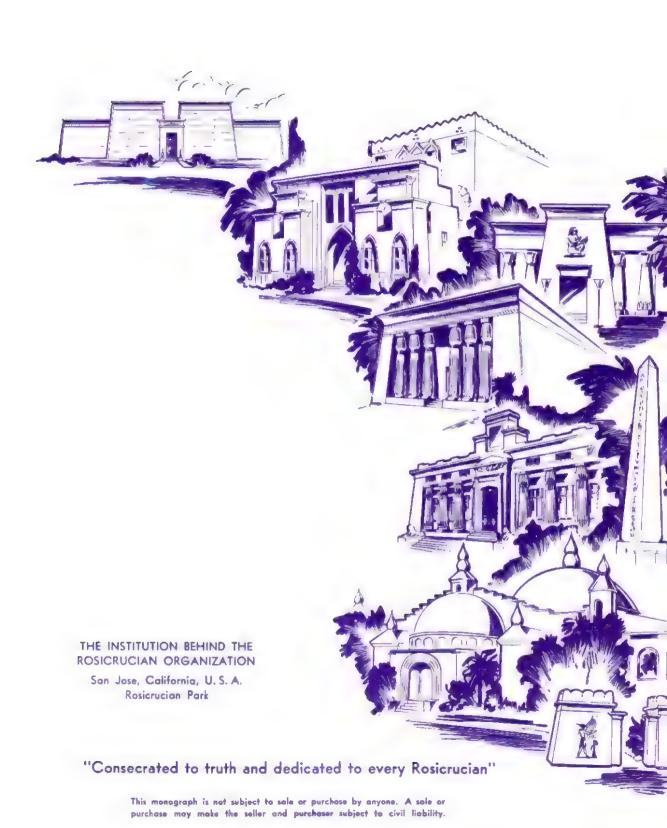
^{*}This reference by Dr. Lewis was written in the early days of the R.C.U.; therefore additional courses and improvements are not mentioned.

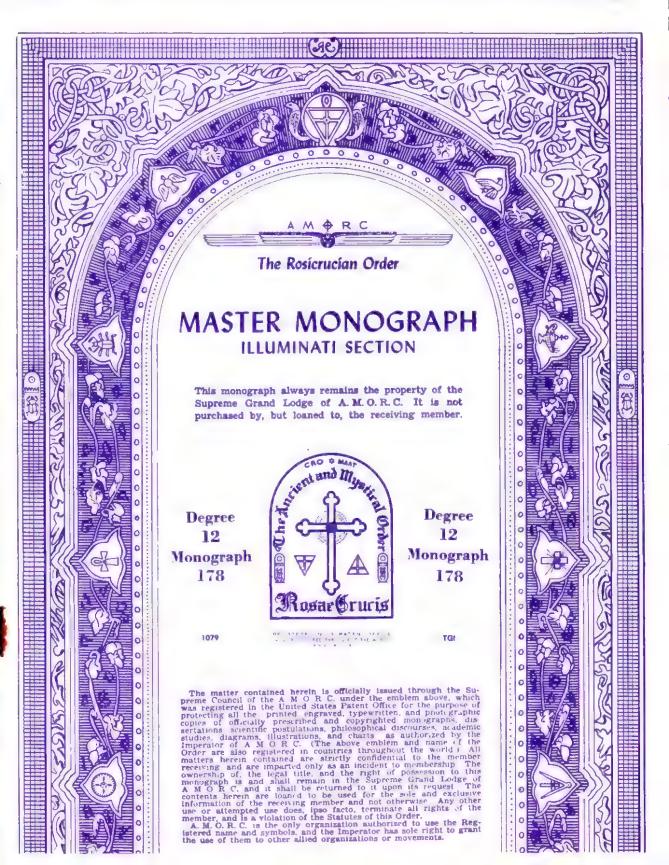
Summary of This Monograph

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- The proverb, "When the student is ready, the Master will appear," is a law.
- When one is ready, he is completely master of one phase of a study and is wholly identified with it.
- The best academic education should be merely the foundation which enables you to reach out and secure real knowledge, furnishing tools with which you are to create.
- ¶ Every year students come to take special courses at Rose-Croix University to add new knowledge to the old.
- ¶ Sex, social position, and religious distinction make no difference in the matter of mastership. The Cosmic makes no distinction when its laws are applied and used intelligently.
- During sleep or waking, when one is prepared, many impressions, constructive thoughts and words of advice will be received from the universal mind or perhaps from some mystic personality. It is true that hundreds of advanced mystics never have seen any Master, instructor, or mystic of the invisible or visible world appearing to them.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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Again, the transcendental thought of Emerson may inspire in us a further realization of our responsibility toward ourselves and others. That we must discipline our thinking is essential if we are to fulfill our true mission. Perhaps the goal will be more easily attained if we bear in mind the following lines from the essay, "Intellect."

He in whom the love of Truth predominates will keep himself aloof from all moorings and afloat. He will abstain from dogmatism, and recognize all the opposite negations, between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth . . . and respects the highest law of his being.

—RALPH WALDO EMERSON. 1803-1882

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To the Members of the Esoteric Hierarchy, Greetings!

I have promised more details as to how messages from the Masters may come to you, and how to look for them. As a first step, I must repeat that the best demonstration of esoteric, occult, and mystical laws is that which comes when you need real Cosmic or mystical help.

To test any of these principles merely for the sake of seeing whether or not the law works, is to invite failure or unsatisfactory results. This is so because such a test starts with the assumption that the law may not work. Such an attitude is sure to inhibit the proper functioning of your psychic self, and that necessarily interferes with the desired results. No surgeon would approach an operation with any doubt in his mind. Neither should any mystical student lack confidence in the operation of Cosmic principles.

I know from my own experience, however, that confidence is not always possible at the first try. When I first studied these principles, my first tests were wholly unsatisfactory. Anxiety and curiosity dominated my thinking, and every experiment was met with timidity and doubt. The final results were not complete failures but they were indifferent successes. Later when I approached these same laws and principles with absolute confidence and faith, and made each move with confidence, the results were as the lessons and instructions had explained they would be. This is one of the reasons for my emphasis on the right attitude now. I want you to profit by my experience.

Again, I say have confidence. There is no need for this experimental attitude. Although we call many of the exercises experiments, they are demonstration experiments whereby the principle demonstrates itself to you. They should not be looked upon as experiments to see whether the law works. There is a difference between a test that you make with absolute confidence and an experiment you make with skepticism, hesitancy, or lack of faith. There are so many cases and opportunities in our daily affairs, social and business, and in regard to health, by which we can test these principles, demonstrate, use, and apply them in sincerity and for a practical end, that there is no need to hunt up imaginary and theoretical conditions in order to make a mere experimental test.

Can you imagine what would happen if while studying the Sixth Degree principles regarding the relief of pain, you were to say to someone in your family, "Now I want you to imagine that



you have a pain in your head, or a pain in your eyes, as though your eyes were burning and aching, for I want to test our Rosicrucian principles for relieving that pain!" After your finishing with the application, your "patient"

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would say, "I now have no more pain. My headache is gone and I feel fine!"

Would you know whether the law and principle had worked? You certainly would not. You might have some benefit from such practice in regard to how to apply this law or principle, and you might have some benefit from explaining to the patient what he is to do, but you would not have a satisfactory demonstration. You would never know whether the principle had actually worked, and whether it did relieve the pain or not.

The point is that you should always seek to use these Rosicrucian principles in some good and constructive way. These principles can be used—when you are in the best of health and in the most fortunate circumstances and conditions—on a business problem, or a social one. You may be concerned about the absence of someone, wondering how that person is. You may be waiting for a letter from someone, or you may wish to communicate with someone and not know just where he is located.

Such things afford you an opportunity to use the Cosmic principles, and to test your ability to listen to the still small voice, or to intuitive or telepathic communications; but such tests or demonstrations must not be in regard to imaginary or purely superficial things. It would be foolish to concentrate on a member of your family who is at a motion-picture theater to find out if he is enjoying the picture. You would find that such a test would not be wholly satisfactory. In applying any of these laws several important points should be remembered.

First, "thoughts are things." In the manner in which we usually hear that phrase, it means absolutely nothing at all; but we say that thoughts are radiant, active, potent things which by and of themselves produce effects. You see, that broadens the term and tells us something about thoughts—something that we should always remember.

When we sit down alone, merely "thinking" as we often do, and think definitely about some person or some proposition, we are creating thoughts. These thoughts instead of remaining in the misty background of our minds, become real, alive, potent things each moment that we hold them in the mind and consciousness. It is as though we took each separate thought, built a body around it, created it into a living thing and gave it a name, personality, and vitality.



We send it forth as an entity to carry out its character and nature. In the same way when we think an "evil thought," we create in our minds something that we vitalize, give shape and form to, and then send forth to do the

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evil that is natural to it. Just how far it will go is speculative, but it will create its greatest effect right in our own consciousness.

On the other hand, when we think a good thought about some business, person, or proposition, we create something vibrant, happy, full of vitality and send it forth as an angel. It reaches the person or place associated with it and there bountifully gives of its goodness. We have created something good, and at the same time we have benefited ourselves.

Second, "words are living, audible thoughts." Here again, whether we are thinking silently or expressing our thoughts aloud, if the words and thoughts constitute an evil idea, a critical one, or one that will hurt or harm, we are sending forth such vibrations as will reflect upon us. While they may not cause harm to any person or thing, they may have a reaction on us that is unpleasant. If we write or speak good thoughts, they are not only carried by the sound of our voice, or by the paper on which we write them, but also they are carried by invisible vibrations and produce somewhere, in some manner, an effect that is always good.

The poet's comparison of a thought or word to an arrow shot into space is altogether true in a mystical sense. We may not know where the arrow falls, but we may determine its effect, for thought travels whether it is outwardly expressed or merely held in the consciousness.

Third, we must be careful, therefore, what we think and what we express—even when it is not our intention deliberately to send forth ideas evil or good. Regardless of our intent, what we think and what we say are subject to misinterpretation. Most lawsuits over contracts, wills, and agreements are due to differences of interpretation. Conflicts between nations are often the result of misinterpretation of something written or spoken as an agreement.

This can easily be verified out of our own experience. Perhaps the commonest instance is that which occurs during an illness. Often the words of a physician or a nurse are worded so that the patient gets an entirely erroneous impression. From this impression a false belief is built up which affects the patient detrimentally. In other cases, "gossip" or "hearsay" may change, modify, enlarge, or amplify a chance remark into something altogether different. Family quarrels, business and social arguments are started, and friendships very often broken because of words misunderstood, and thoughts hastily expressed.



Sometimes such mistakes can never be corrected because the wrong idea seems to grasp the consciousness and hold fast, in spite of all explanations made

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afterwards. This is well illustrated in the old tale where after being sent to place a feather on every doorstep in the village a boy was told by his teacher to go again and gather up each feather. When he admitted that such a thing was impossible to do, his teacher said: "No more can you get back the thought you have held in mind or the word you have spoken."

Since thoughts are things—and things with which the mystic deals and upon which he so largely depends in all his work for himself and others—it is well for the aspirant to adeptship to remember the above points at all times.

The thoughts we think may seem to be private things and very much our own business. We like to think of them as wholly our own concern. We forget that our consciousness reaches out to embrace the universe and that what is allowed to grow in any part of it soon fills all of it. This fact makes the responsibility of the mystic a very real one, but it also makes his opportunity for good equally real and full of power. It means that through right thinking alone the mystic may constantly and confidently fulfill his true mission which is to glorify God and benefit the estate of man.

Perhaps individual meditation on these matters during the coming week will be helpful. There is at least one more point along this line which should be brought to your attention, and I shall express myself on it in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

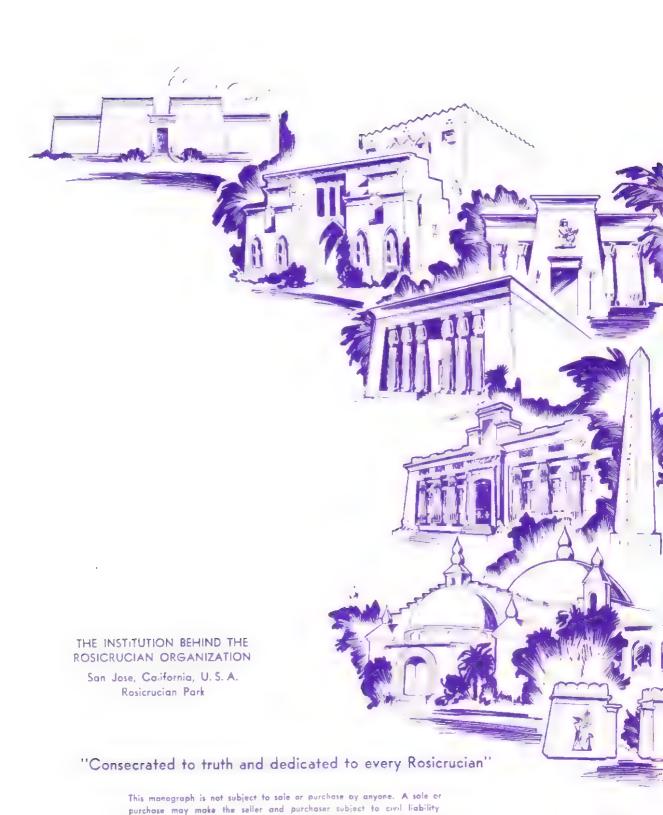


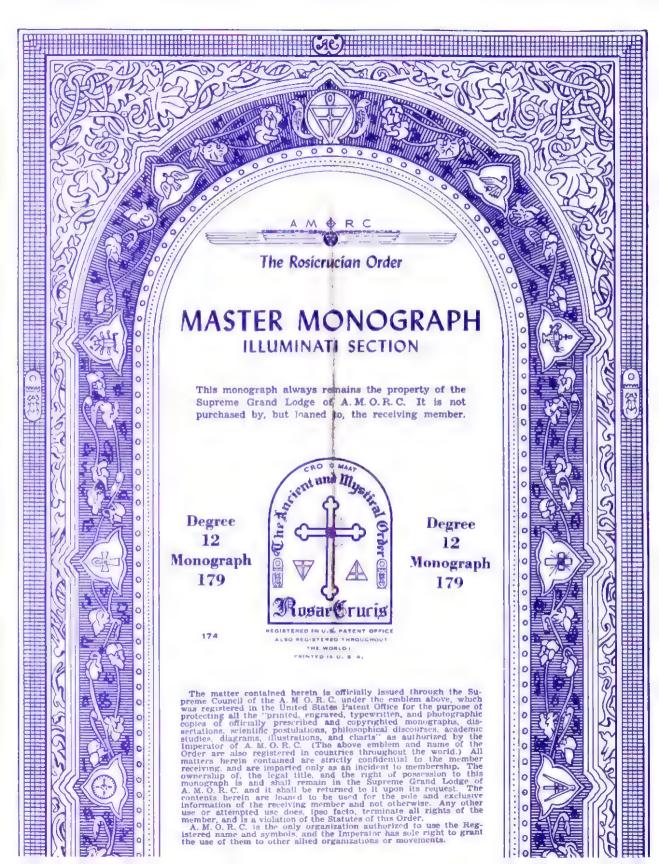
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- The best demonstration of esoteric, occult, and mystical laws is that which comes when you need Cosmic or mystical help.
- Testing a law or principle to see whether or not it works fails because such a test starts with the assumption that the law may not work, thus inhibiting the proper functioning of the psychic self and interfering with the desired results.
- There is a difference between a test made with absolute confidence and an experiment made with skepticism, hesitancy, or lack of faith.
- I You should always seek to use these principles in some good and constructive way. Everyday life abounds with opportunities for their use.
- In applying Cosmic laws, remember that "thoughts are things"; also, that "words are living, audible thoughts." Since words are subject to misinterpretation, care must be taken in using them.
- Through right thinking alone the mystic may constantly and confidently fulfill his true mission which is to glorify God and benefit the estate of man.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The superior degree of understanding attained by the Rosicrucian student carries with it a responsibility not borne by the less illumined. We are held responsible for the products of our thoughts. The following symbolic illustration of the importance of thought is taken from Swedenborg's Heaven and Hell.



Some think that their thoughts and affections do not actually extend themselves around them, but that they are within them, because they see the things which they think inwardly in themselves, and not as distant. But they are much mistaken; for as the sight of the eye has extension to remote objects, and is affected according to the order of the things which it sees in that extension, so likewise the interior sight, which is that of the understanding, has extension into the spiritual world, although man is not sensible of it, . . . There was a certain spirit who likewise imagined that he thought from himself, thus without any extension out of himself, or any consequent communication with societies existing without himself. To convince him of his error, all communication with the neighboring societies was taken away, in consequence of which he was not only deprived of thought, but fell down as if dead,—yet he threw his arms about like a new-born infant.

After a while the communication was restored, and according to the degree in which it was restored, he returned into the state of his own thought. Other spirits, who witnessed this, thereupon confessed that all thought and affection flows-in according to communication, and—since all thought—therefore also the all of life; since all of man's life consists in this, that he can think and be affected, or, what is the same, can understand and will.

-EMANUEL SWEDENBORG, 1688-1772

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PAGE ONE

To the Members of the Escteric Hierarchy, Greetings!

The point about thought which I particularly reserved for this monograph concerns its power to escape from our control and manifest as a material thing. It seems harmless enough to let the mind dwell on certain things—as though a thought held in the consciousness were a private matter and something that would slip back into nothingness the moment we let it drop from consciousness. In truth, it is not. The thought we expend in shaping an idea into words is creative. That means that what we think, we create. The result of that creative thought is a mental and alchemical creation which goes out from us and manifests in material form.

Let me explain: Suppose you are sitting in silence or relaxation. and as a businessman you are thinking about your competitor across the street, perhaps about the amount of business that he has and is taking away from you. It may be another business problem, and that competitor may not be across the street, but in another city or state. Still there is competition, and some of the business you believe you should have seems to be going elsewhere.

As you think about it and try to discover just what you can do about it, you may think: "If John Smith didn't have a competitive business. I would have more business. If he were not living, and his business were not in existence, I would not have any competition, and would do a bigger business. If something were to happen to his business, I would be better off. I cannot hurt him, shoot him, or have him arrested to stop his business, so I must just wait."

Once the mind starts such a train of thought, it is difficult to stop. More ideas keep running through your mind: "If his store or factory were to catch on fire and his whole business be destroyed, it would take him months to start over again. In those months his customers would have to go somewhere else. They would probably come to me for several months, and might not even go back to him because my store and prices are better. So I will have to wait until fire or something of that kind comes along and destroys his entire business. *

While you are picturing to yourself just what could happen to John Smith's store or factory, visualizing its burning down, his customers coming to you, the dire situation your competitor would be in. you are not just imagining something. You are actually creating something. Therein lies the danger. While you are concentrating and visualizing the fire and destruction, and the terrible disturbance to your competitor, you are creating something in your own mind that will take some form and go forth and actually manifest itself.

> This is not a matter of Black Magic, because Black Magic relates to persons, and you cannot cause a person's body to be

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injured by concentrating on that person with thoughts of disease or accident or something of that kind, but you can create in your mind the alchemical nature of fire, and the destruction of material things such as buildings, etc. You can cause electrical wires to catch fire, boilers to explode, or any number of things. This is because thought waves go forth and materialize as things.

I am not telling you that you can do these things because that would not be a proper thing for me to say, but I am telling you frankly that there is a possibility, and that you are taking great risks in thinking such thoughts. No mystic or person who knows occult and Cosmic law would dare take the chance of thinking such thoughts, and of bringing upon himself the Cosmic responsibility for what might happen because of them, especially since there is another and better way of meeting such a situation.

Instead of thinking that the only way to get rid of competition is by having something happen to your competitors, you should think of how you could make your stock, store, or business so much more attractive that customers would come to you rather than go anywhere else. Such a form of competition is always a challenge, and the old proverb says that competition is the life of business. This is true in spite of the fact that severe competition might also be the "death" of business.

If you had the only hat store in a certain country, and were the only person there making hats, and if nine tenths of the people could not be supplied with enough variety of hats, you would find that the hat business would soon go to pieces. Men and women would start going without hats, and in eight or ten years there would be no hat business. On the other hand, if there were five hundred hat factories all over the country making good hats, advertising and displaying them, and making men and women hat-conscious or interested in hats, business would be better. The more hats worn, and the more variety in hats, the more interest would be created in hats and more hats sold day after day and month after month.

We should remember that the human mind, like the Cosmic mind, is logical and reasonable. Whatever it wants or needs, it selects because of two fundamental principles—economy and quality. Most human beings want the best, if they can afford to get it. When they start to buy something or get something, they will first look at the quality and the price. If they can combine the two and get good quality at an economical price, then they are quite satisfied and become enthusiastic customers. If you were to analyze the competitive business propositions, you would find that very often the individual who is most successful in any line of business is the one who is giving the best quality for the price.

In our business problems, then, when a person finds his competitors getting a larger portion of what he considers his

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business, the first thing to do is to think of how and why competitors are getting the business. If they are giving a better quality, then the thing to do is to put more quality in goods and send forth the thoughts of quality. If, on the other hand, competitors are getting his business because of a more economical price, his problem becomes one of not trying to destroy competitors or their business, but of destroying the high costs of his own business which prevent his cutting down his high prices and making his merchandise more economical.

In the book <u>Rosicrucian Principles for Home and Business</u>, I went rather into detail concerning these matters. That book, drawn from many years' experience in the business world and some success in advising others with their business problems, has become a reliable manual to many seeking to apply Rosicrucian principles to their social and business affairs. Because it has quite adequately dealt with the variety of problems arising in everyone's experience, there is no point in going beyond the example here in the monographs. Those especially concerned may refer to the book itself.

With reference to our present work, the important point to remember is that if you sit visualizing and mentally creating a condition in connection with some person or business, or some inanimate thing, you are mentally creating it. It very easily slips out of your mind, becomes materialized as vibrations, and produces the very thing you visualize. Since this is so, why not concentrate on building up your affairs, health, body, or business, instead of concentrating upon thoughts that tear down or destroy? The thoughts that build up and that are constructive are not only just as easy to visualize, but they also are more satisfactory and pleasant; and the reaction from them is much happier.

We are learning to appreciate the fact that thoughts are things and that we are living in a world self-created, and also we are discovering that our success is dependent upon our conscious and determined effort to use our thought intelligently and constructively. It is this which our Rosicrucian studies have continuously emphasized. Recognition of it as a fact is never enough. It is habitual use that establishes the proof and brings results.

Until your next monograph arrives, you will have ample time to make practical use of these ideas. Not for trivial things, naturally, but for necessary things and for bettering your approach to the problems of everyday living. Perhaps you need advice on a business matter or wish to reach a decision that is important to you in one way or another. Now is the time to use this method for placing it before the Cosmic for an answer.

Think of yourself expressing it to another—this time let us say to a Cosmic Master. Visualize it as carefully as though

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you were going to photograph it. Or if you prefer, write it out so that every detail is clearly in mind. Then confidently sit down and present it mentally to the Cosmic. After you have done this, continue in quiet thought for a little while so that the answer may take form in your consciousness.

The answer may not come exactly in the way it would to a radiogram, but it inevitably will be forthcoming at the proper time. There is no doubt about it. If no impression, vision, or answer immediately makes its appearance in your consciousness, do not be concerned. Go about your work and wait for another time when you can sit quietly for a few moments for the answer.

It may be that your first answers will not be recognized as answers. They may seem vague and indefinite. Oftentimes this is because your inexperience causes you to mistake the answer for something else. Any kind of answer, though, that throws some light on the subject will indicate that your question is being answered. If you do not comprehend it all at once, rest assured that in time you will. Cosmic law does fulfill, and as we work in that confidence, our answers will come increasingly quickly and clearly.

May Peace Profound abide with each of you.

Fraternally.

YOUR CLASS MASTER

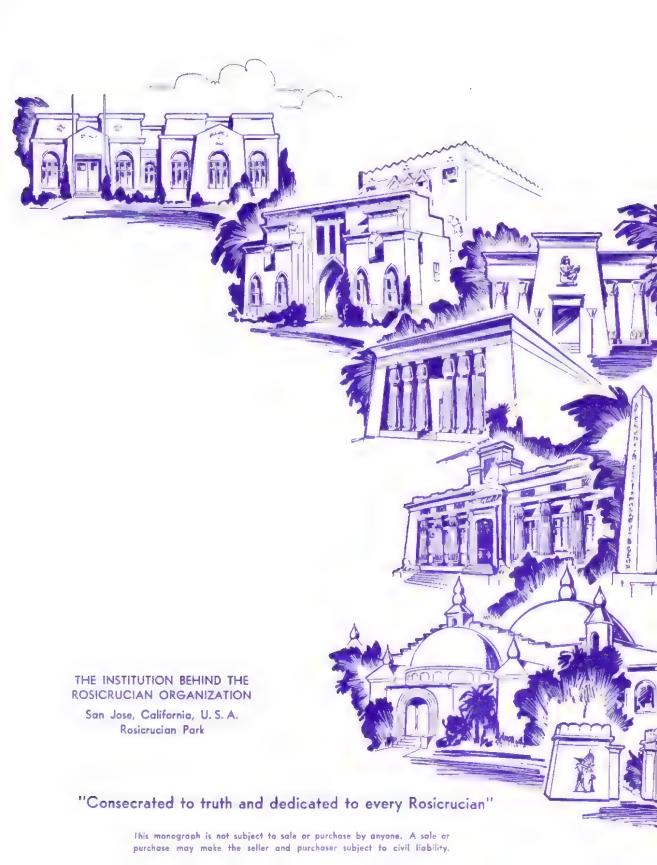


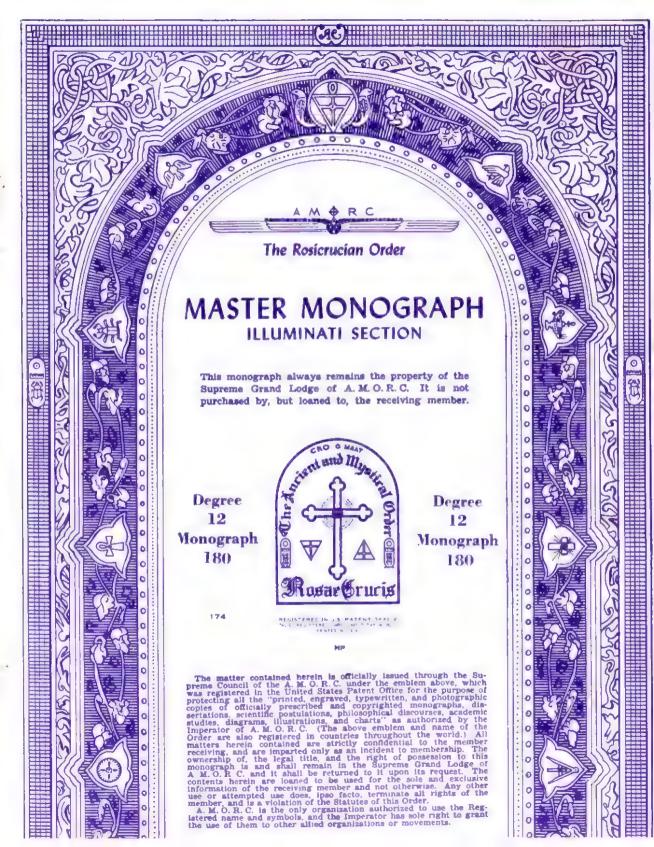
Summary of This Monograph

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- What we think, we create.
- Since the result of a creative thought is a mental and alchemical creation which goes out from us and manifests in material form, we must control our thinking.
- ¶ Ours is the responsibility for the product of our thought.
- If What we need or want can be created by thinking positive, pleasant, satisfying thoughts, beneficial to ourselves and to others.
- Because thoughts are things, we live in a 'self-created world and our success is dependent upon our conscious and determined effort to use our thought intelligently and constructively.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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In his Novum Organum or True Suggestions for the Interpretation of Nature, Francis Bacon concurs with this monograph in stressing man's necessity for eliminating false knowledge in order to acquire real knowledge. Then, when a certain degree of progress has been achieved and he has begun to be master of himself, he must rely upon his own judgment.

We have at least reflected and taken pains in order to render our propositions not only true, but of easy and familiar access to men's minds, however wonderfully prepossessed and limited. Yet it is but just that we should obtain this favor from mankind (especially in so great a restoration of learning and the sciences), that whosoever may be desirous of forming any determination upon an opinion of this our work either from his own perceptions, or the crowd of authorities, or the forms of demonstrations, he will not expect to do so in a cursory manner, and while attending to other matters; but in order to have a thorough knowledge of the subject, will himself by degrees attempt the course which we describe and maintain; will be accustomed to the subtilty of things which is manifested by experience; and will correct the depraved and deeply rooted habits of his mind by a seasonable, and, as it were, just hesitation: and then, finally (if he will), use his judgment when he has begun to be master of himself.

-FRANCIS BACON, 1561-1626

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To the Members of the Esoteric Hierarchy, Greetings!

It is always the hope of every teacher that a majority of his pupils will acquire thorough knowledge, and that some few will become so proficient that they will excel him in their understanding and mastery of his subject.

In the past, the masters of painting, music, and architecture studied their pupils carefully from week to week in an effort to discern which of them would become merely competent and which would excel and go beyond them in proficiency. It has been this unselfish concern on the part of teachers that has made so many outstanding pupils, and has raised the arts and sciences to a high degree. The time is at hand when I must think of this class in terms of its progress and development. Its members are rapidly reaching the point where they will be no longer students but co-workers with me. I shall not so much teach them as learn and progress with them. We shall travel together and be co-equal in our understanding and our mastership.

None of us ever stops learning in any field of study. Even if we now know at this hour all about mathematics, art, physics, or chemistry, by next week someone will have discovered new principles, new operations of old laws, and deeper revelations of the Divine mind. Consequently, we shall, then, have to add to our knowledge again in order to keep abreast of the advancement. There does come a time, nevertheless, when the teacher has revealed to his students all that he can convey through instruction—when the pupil is as advanced as the teacher. From that time on, both learn through cooperative analysis and study.

You have learned in these studies all the workable, understandable, and fundamental laws of the esoteric side of life. You have also learned a great many of the fundamental laws of its exoteric side. More than that, you have learned what should be cast out of consciousness as false, theoretical, or absolutely useless. This is as it should be. Educators have often said that these are the two important aspects of study: To eliminate false knowledge, and to add to real knowledge. Both processes are carried on at the same time, for you cannot add new knowledge to a consciousness clogged up or already filled by false knowledge. False knowledge or false principles prevent the brain from reasoning properly and from grasping true principles. Our progress is often slowed because our comprehension of life's problems is badly colored by false understanding.

death. They look upon death as something that strikes suddenly, ending all ambitions and desires of the individual. For this reason, they go about their daily affairs, map out their future, as well as their present, with the attitude that

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death is an ending rather than a beginning. Not only does the fear of death poison the mind and influence its thinking, but also does the belief that death ends everything make many feel that planning for the future is futile and too much of a gamble to be indulged in.

If you had been taught that life on earth is continuous and that there is no such incident as "death," you would fully expect to be living healthfully and normally fifty, a hundred, even a thousand years from now. You would have no hesitancy in laying out a career that would carry your activities far into the future. You would have no worry about establishing a profession, building a fortune, acquiring knowledge to succeed in your personal dreams. If you did not accomplish these things next year or the year after, you would in the next twenty or thirty. Thus, you can see that the idea that something may cut short your career, your life, and your plans, really affects your thinking and your prospects detrimentally.

There is, of course, no continuous existence without change. So-called death is inevitable, and will come to each of us sconer or later; nevertheless, we know that what is called <u>death</u> is not an end but is merely a changing from one condition to another. Transition will change a great many things. It will change our obstacles, our limitations, the restrictions that surround us; but, after the change, we shall carry on our plans and our work as before.

Thousands today concerned with life's vicissitudes, duties, obligations, and responsibilities, would certainly be happy if they were to know that next year, or the year after, something would happen and all their debts would be wiped out, their notes at the banks, their mortgages, their responsibilities, their bills would be met, and that from that date of change they could go on with no encumbrances or obstacles. That is exactly what the change called death really does. It destroys in a few hours all of the cumbersome, artificial obstacles, restrictions and limitations that surround us, and permits us to start over again with new opportunities, but with the same storehouse of experience, knowledge, and wisdom.

This is the mystic's viewpoint, and it is the ideal way to view life. The mystic does not hold the view that one should live in the "now" and give no thought to the morrow. On the other hand, he does not go to the opposite extreme and live solely for the benefit of the future, and try to ignore present-day problems. However, he goes about his affairs knowing that what is an obstacle today may be wiped out to-morrow, not by death but by changing conditions that surround him all the time. He knows that the one thing that will remain perma-

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the time. He knows that the one thing that will remain permanently with him all through life and into eternity is his personality, his determination, his desires and his dreams, and the knowledge and wisdom he has acquired.

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He knows that as the world is ever changing the things that seem insurmountable today, like barriers never to be overcome, will either fade, change, or be modified next year or the year thereafter. So the mystic goes ahead with his dreams and with his plans, not with an attitude of indifference regarding his present-day necessities, requirements or obligations, but without worry about them. He knows that if he cannot master a thing today, he may be able to do so tomorrow or another day. At any rate some day he will master it. There is no such thing as a limit in time, which necessitates that things be solved or overcome this year or next year because of the "shortness of life."

Throughout the earlier Degrees you learned two things: First, that your opportunities, your career, your place in life, are continuous, and that with occasional change you will be able to go on with the things that you have planned. Second, that with your mind made up, with your will power concentrated, with your mental creative forces properly exercised, you can deliberately and intelligently materialize and produce certain conditions in your life when you want and need them.

I think the most encouraging fact is that man's personal powers and abilities are not limited by time, space, or local worldly conditions. A man who has a great business idea realizes that if his plan will not work in the city or country where he was born or lives. he can go to another city, another state, even another country or continent, and there find some place where his plan will operate. a mystic you should realize that if conditions are such that you are not able to put all of your dreams and desires into practice, there will come a time somewhere, some place, when these things can easily be put to usefulness and your desires and dreams made to materialize. There is nothing superior to, nothing greater than, your own mind power with its determination to do certain things. It is true that we often determine today to do certain things, and tomorrow and the next day find many obstacles to prevent a full realization of those desires and plans. We may even find next year, or the year thereafter, that there are still some obstacles. However, as each month passes, those obstacles become less and less in number, and less potent in their ability to stay us in our progress toward the fulfillment of our desires.

Many otherwise successful in modern ways of living are frustrated in their plans and ambitions by temporary conditions around them. For instance, executives and promoters of business and investors have found it difficult to put their plans into operation because of economic conditions. At night they dream of the things they would like to do, and

which they know they are capable of doing, but at every turn they come face to face with the problem of economic conditions, and they finally decide that they must wait until economic conditions change before they can carry out their plans.

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Some persons decide that their own health will interfere, and that unless their health improves they will not be able to go ahead. Others feel that their location is unfortunate, and that until they can get to another city or location their plans will be futile. Men and women often feel that marriage is an obstacle, not because of incompatability, or lack of love or companionship, but simply because the obligations and conditions of marriage prevent their going ahead with their plans. Therefore, these persons conceive of marriage and family life as an obstacle. A great many more realize that their lack of knowledge or lack of experience is the one big obstacle that holds them down or keeps them from going ahead.

These obstacles are temporary things and are overcome by the mystic who realizes that his mind power is superior to them. By the use of his mind power he can overcome them or create new conditions around him which will dissolve the embarrassing ones.

It may be that you momentarily wonder if this can be so, and just how it may be accomplished. Yet if it were not so, our Residual studies could not be the bulwark against life's conditions that they are. A mystic is no different from anyone else except in his attitude toward life and in his knowledge of the fundamental laws of the Cosmic. The conditions which surround others, also surround him. His plans and aspirations are common to many. If, then, he succeeds where others fail, something must account for it, for the mystic is not favored by the operation of Cosmic law just because he is a mystic. This should be evident to all those in this class. This is what I should like to discuss further, but not until you yourselves have given thoughtful consideration to it. Begin now to review the whole matter and be prepared to understand and accept it.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



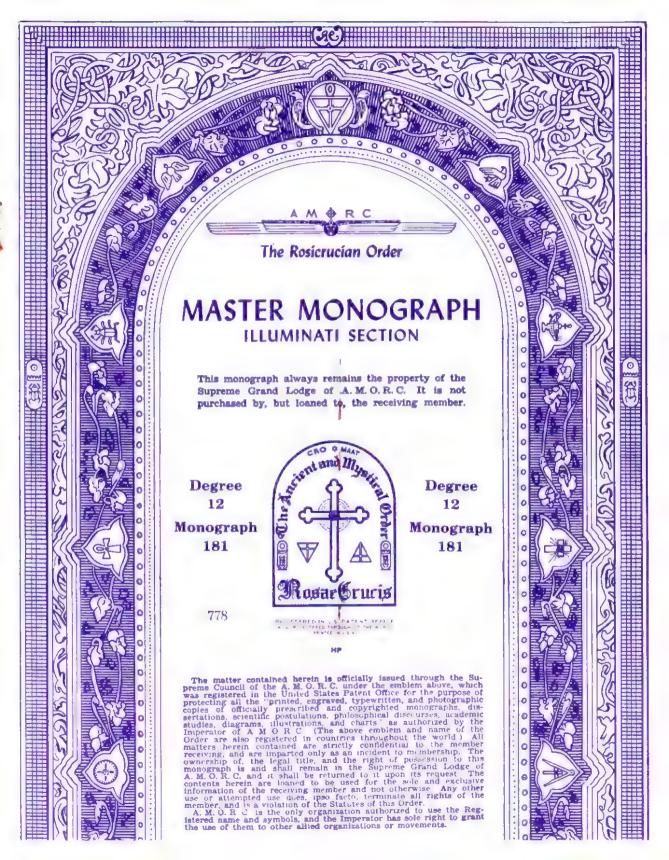
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- The time is at hand when the students of this class are prepared to learn and progress with their class master as co-workers and co-equals.
- The two important aspects of study are to eliminate false knowledge and to add to real knowledge.
- The mystic, knowing that his personality, his desires and dreams, and the knowledge and wisdom he has acquired will remain with him permanently, knows that if he cannot master a thing today, some day he will master it.
- Two things we have learned are that opportunities and one's place in life are continuous, and that with proper use of one's mental creative forces certain conditions can be materialized when needed.
- ¶ Man's personal powers and abilities are not limited by time, space, or local worldly conditions.
- ¶ A mystic is no different from anyone else except in his attitude toward life and in his knowledge of the fundamental laws of the Cosmic.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ To fear or hesitate is to weaken the creative power and to deny it expression. This monograph reminds us that we are no greater than we consider ourselves to be. The God-greatness within us must be recognized and utilized to bring about the

constructive circumstances necessary for reaching those goals which we have set. The following lines speak of this God-given power which man possesses.

He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

-RALPH WALDO EMERSON, 1803-1882

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To the Members of the Esoteric Hierarchy, Greetings!

After considering the matters touched on in previous monographs, it is likely that you have a better appreciation of the things which make for the mystic's greater success in life. Briefly, these facts have become more important: that the laws which prevail are fundamentally beneficial to man, that conditions are not static but ever changing, and that man by his attitude and will may work confidently toward the fulfillment of his plans and aspirations.

If you realize that with the knowledge you have gained you can create conditions and not be a slave to them, you will begin to understand what mastership really means.

Everywhere today people suffer from what has come to be called the inferiority complex. Businessmen know that many employees fall short of doing their best because they are fearful. This fear constantly increases their inferiority in the affairs of life.

The greatest handicap, however, seems to be "self-imposed restrictions." I am not referring now to "inferiority complexes." Such persons form a separate class of individuals who seldom reach any degree of happiness or success in life and with whom it is very hard to deal. I have in mind those who have no sense of inferiority but who nevertheless restrict themselves.

Both men and women often confess a hesitancy about attempting to attain something higher, feeling that there is no use striving for anything until the limitations of money are overcome. There are others, not limited by money, who feel inwardly incapable of attaining the things in life about which they dream.

These self-imposed restrictions are often ludicrous to others although they are very serious to the persons concerned. In one instance, it was the matter of a name. A woman and her husband felt that because of their name neither one could advance socially or in a business way. This feeling kept them from realizing a goal which seemed natural and desirable.

Again, these self-imposed restrictions may be matters of education, family connections, influential friends. They are increased by continued thought and concern about them until a great wall like the wall of China shuts them away from any accomplishment.



To the mystic who intends to master his life, such limitations and restrictions must cease to exist. A progressive person may feel that he can duplicate what anyone else has done, that where someone else has succeeded, he

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can also. The mystic does not stop to consider whether the thing he wants has ever been attained by anyone else because that does not in any way concern him.

He will not think of limitations but make his plan, give heed to his dreams, create his desires, and strive for them. He works with confidence and faith. What he cannot accomplish by his own efforts, he relies upon the Cosmic to do for him. If there are limitations, the Cosmic will help him overcome them. There is nothing that cannot be accomplished by the human mind working through the Cosmic. The possibilities are unlimited and the Rosicrucian will not fear restriction, limitation, or impossibility.

You should know by this time that you can master your fate and bring about any constructive situation or condition you desire. It is only necessary that you recognize the fact that unlimited mind power is at your disposal and that the Cosmic will support your attempt to reach worthy goals. Then you must set to work to prove this to be true. Remove from your consciousness any fear that you may be too bold, too confident, too overzealous. Many often feel that they are masters of their lives, and can create or overcome anything; yet, as they say this another realization awes them. They fear they are overestimating their abilities and are looking upon themselves as little gods.

This is a mistaken idea. You will be no greater than you consider yourself to be; you are no weaker than you think you are. You cannot become greater than God, but you can be His equal in the ability to create and to master your life because God Himself has extended that assurance.

Created in God's image, we possess some of His soul consciousness, creative power, and mastership. The more nearly we approach His likeness, the more we feel that attunement and harmony which He intended His creation to enjoy. God, our Creator, has also been our teacher. Could He then be jealous of our desire to become Godlike? If such a condition could not exist between any sincere earthly teacher and his pupils, how could it possibly exist between God and His children?

The moment you realize and assert the God-greatness within you to better your life, that moment you will begin to feel the fulness of this power. If you are hesitant or fearful, you weaken that power and deny it expression. Looking upon yourself as a superior



being will never rob you of your proper understanding or your proper poise. The great and powerful men and women throughout history have been those who have felt themselves equal to the dreams in their minds—who were

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certain in their hearts of the God-given ability and power to do the things they wanted to do.

Joan of Arc is an example. Of humble origin, uneducated, unknown, inexperienced, weak as a human being, she might have hesitated to accept the great mission that came to her consciousness as a vision. She might have acknowledged all these things as obstacles too great to be overcome. She might have admitted that one so poorly equipped could accomplish nothing. She might have despaired and failed. Instead, she dared and succeeded. When she was convinced that the idea was born of divine wisdom, and that God intended her to accomplish the mission, she found the power, ability, and physical strength to do what even the greatest men would have been timid about doing. She conquered because she dared to acknowledge and assert the God-given ability within her.

Living in a different age, and instructed in the principles of mysticism and cosmic law, you are better fortified than was Joan of Arc; or, for that matter, you are better fortified than were any of the great men or women of the past. The ambition and determination which pushed them forward fearlessly and without hesitation toward their goal has been steadily developing in your experience. You have learned to create acceptable conditions or to make old ones favorable so that obstacles which have kept others from forging ahead have been no deterrent to you.

It is the hope of your instructor that you will exert the power of your whole being to create your life and the conditions of it. Think over the things you had in mind when you first joined our Order, as well as those which have come in the intervening years. Think, too, of what you would like to have and to be. Condense them into a program. Send this picture into the Cosmic, and each day keep the ultimate realization in mind.

From the time you awaken until you go to sleep, assume the attitude of a dictator of your own personal affairs and the conditions around you. Be the master and not the slave. Be as great as you would like to be. Rid your consciousness of every negative thought that suggests weakness, inexperience, lack. Bring to bear upon the smallest detail of your daily life the knowledge that you are a superior being. Let the God-greatness within you express itself in your every act. No condition can continue if you do not want it to to. Some conditions you can dissolve, some you can transmute, some you can wholly re-create.



Start with the determination that each day will be the big one of your life. Never mind tomorrow, next week, next month, or next year. Plan so that when the day comes in the future, you will be ready. However, do something

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today; create something even if necessarily a small thing that will contribute toward your future.

Make each day a day of mastery by the use of the powers and abilities you have. Even before you rise let your first waking thought be one of thankfulness to God for returning consciousness and for the opportunity of once again participating in the experiences of life on Earth. Review your plans for the day and decide upon one thing that you wish to accomplish. Do not let obstacles, limitations or restrictions tell you that you cannot do it.

Thoughts are things. You build them up in your consciousness and they become manifest and are built up in your experience in material form. As you destroy them in your consciousness, they are denied material manifestation and will be destroyed in the world around you. Your consciousness is the controlling factor in your life. With it you must work. With it you create the conditions which affect you. If it is filled with constructive and beneficial ideas, your life will be increasingly successful and happy.

This is not just philosophic or idealistic thinking. It is true and you can prove it true every day of your life. No matter what one's past thought has been, it is today's thought and belief which is important. It is today's thought which determines today's experience. Make the test yourself and prove what you can do. Remember that your consciousness is the key. It will unlock the Godgiven power within and set you free. Use it boldly and without fear, for you are a superior being.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

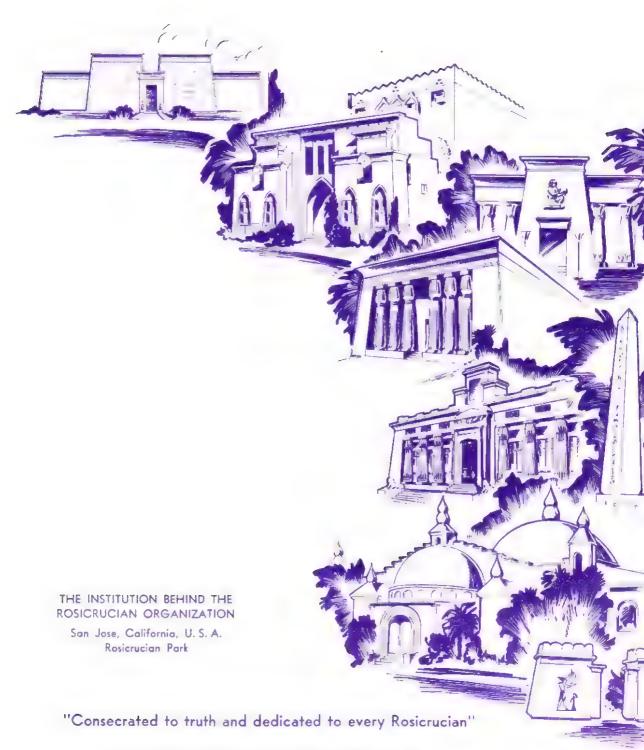


Summary of This Monograph

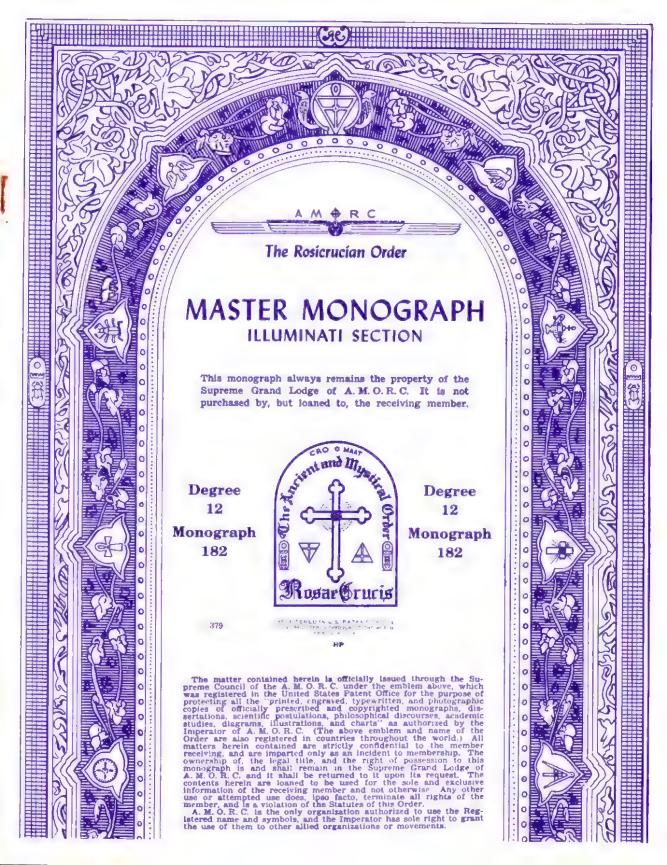
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- ¶ Of the things which make for the mystic's greater success in life, the more important ones are that the laws which prevail are fundamentally beneficial to man; that conditions are ever changing; that man by his attitude and will may work confidently toward the fulfillment of his plans and aspirations.
- The greatest handicap to success is a self-imposed restriction. Such limitations and restrictions must cease to exist to the mystic. What he cannot accomplish by his own efforts, he relies upon the Cosmic to do for him.
- You will be no greater than you consider yourself to be; you are no weaker than you think you are. The moment you realize and assert the Godgreatness within you, that moment you will begin to feel the fullness of this power.
- ¶ We are better instructed in the principles of mysticism than were those of a different age.
- Make each day a day of mastery by the use of the powers and abilities you have. Your consciousness is the controlling factor in your life, and you can prove it true every day of your life.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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Spiritual growth and inner unfoldment are inevitable results of sincere effort to apply cosmic laws and principles in the affairs of daily living. To do so is to work toward ultimate self-realization. To utilize to the fullest the creative powers which exist as potentials in all men is our privilege and duty, for as aspirants

we cannot permit ourselves to be hampered by self-imposed limitations. The following lines are addressed especially to "those who design to influence their fellowmen."

The end of man, or that which is prescribed by the eternal or immutable dictates of reason, and not suggested by vague and transient desires, is the highest and most harmonious development of his powers to a complete and consistent whole; the object towards which every human being must ceaselessly direct his efforts, and on which especially those who design to influence their fellowmen must keep their eyes, is the individuality of power and development.

-WILHELM VON HUMBOLDT, 1767-1835

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To the Members of the Esoteric Hierarchy, Greetings!

In connection with the self-imposed restrictions which we have been considering, man is hampered by his proneness to underestimate his powers and abilities. He does this because he feels that otherwise he may be too bold, too outspoken, too ambitious in the pursuit of his objectives. All forms of education have made us believe that we are greatly dependent upon material things for material development. It may be logical to assume that a house can be made only of stone, or of brick or lumber, but we carry it too far when we believe that there is no use to plan for a new or better home unless and until there is money on hand for buying the stone, brick, or lumber. Mental creation should come before the material things are given consideration; so the plan should come first.

We have, however, been taught the reverse. We have been made to believe that we should not go too far with our dreaming and planning unless we have the money to support the plan or know where it is coming from. This is eliminating cosmic laws and possibilities entirely. This is eliminating the possibility of the Cosmic's bringing about a materialization of the plan without the necessity of worry over money and materials while the plan itself is being mentally created. The Cosmic could provide the money as a gift, even provide whatever is necessary without it. This has happened in so many instances that those experienced in the operation of Cosmic Law never allow money or material things to enter into their dreams and plans.

We have from early childhood been impressed with the thought that nothing involving material elements can be achieved in life unless something of an equally material nature is already in our possession. We say, almost as though it were an unwritten law, unless you have the bird in hand, there is no use planning to have it for a meal. Unless you have the money and materials in advance, there is no point in talking about building a home or anything else. This is to start with restrictions, and that is altogether wrong, especially since such restrictions are never taken into consideration by the Cosmic at all. With the Cosmic, the plan or the idea is the first and most important thing. Once the plan is mentally created and fixed in the mind without any limiting thought as to time, space, money, or any other material thing, the Cosmic begins to manifest what your mind has created.



our habit pattern is the same if instead of building we substitute travel. Immediately restrictions present themselves in our thought: "There is no use in thinking of travel until something makes it possible--money, time, clothes or a vacation period." Instead of setting to work to create the things believed to be necessary, we usually

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take it for granted that our dreams of travel must be postponed indefinitely unless business conditions take a turn for the better, someone invites us to visit them and sends us a ticket, or the money drops from the sky. So we go through life hoping for the opportunity to travel which never comes until we determine to have it and set about creating it for ourselves.

Those who know how Cosmic Law operates do not take into consideration imaginary restrictions however much heed others give to them. They first proceed to outline whatever they want to do. Then they visualize it in detail, filling in completely their original mental outline. This they continue to do regularly in their periods of concentration, working as confidently as though everything necessary for its completion were at hand. In this way, and sometimes suprisingly, they bring about the realization of dreams which by any other method might never materialize.

There is, therefore, a great difference between creating something and merely hoping for it. The mystic is nonetheless always reasonable, realizing that the Cosmic will never provide what is unnecessary. When planning a trip, for instance, he keeps in mind only the necessity for arriving at his destination. If the trip involves train or steamship travel, he does not visualize elaborate accommodations, expensive meals, quantities of luggage or luxuries. Instead, he merely visualizes the necessary elements concerned with his going, and leaves all else to the Cosmic.

The element of luxury is not important to his trip and so is not a part of his visualization. What is important is the place to be reached and what is to be done there. The Cosmic certainly will not cooperate merely so that you may be given the satisfaction of making an impression, nor will it consider that in any sense a justifiable reason for wanting to go. If, however, educational and cultural benefits to yourself and others will result from it, the Cosmic's cooperation may be depended upon. It is the trip itself and the reasons for it that are important and not the means of making it. These are only incidental.

In any case, it is essential that we do not create plans and immediately admit that they are impossible of realization. This smothers the idea at the beginning with all kinds of limitation. It is like designing a statue of bronze and setting it on a foundation of plaster of paris. If the foundation is not strong enough to carry the weight of the idea, the whole thing topples.



This rule applies everywhere in life, even in its minor and inconsequential happenings. A woman seeking to advance herself socially usually gives consideration first to her personality, appearance, family background, her husband's business. Such things are restrictions which

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shatter her dreams of social prominence every time she attempts to visualize her goal. They should not be given consideration but left to the Cosmic's care. They are in reality absurdities from the cosmic point of view.

The world was created and civilization advanced without many things which we now think of as necessities. Travel has taken place since earliest times from country to country without modern accomodations. History, likewise, records countless individuals who were prominent and successful without modish clothes, social background, impressive names; without, in fact, any of the things we lay stress on. We must acknowledge such things, therefore, to be without the importance we usually attach to them.

What is of value is that our hopes and wishes have something more for foundation than, in Shakespeare's phrase, "such stuff as dreams are made on." Too many confuse wishing and desiring with determining and creating and so exist on hope which has no foundation in faith. Whatever is hoped for is to be attained only by a determined will that first creates it in the mental realm and then brings that realization into manifestation.

Everything in the material world was first a thought. By transmutation it left the mental and manifested in the physical world. We can hardly imagine God in the beginning taking thought for limitation and saying: "I have nothing to create with except wind and moisture. I cannot make rocks, trees, animals, and man from such elements; so I shall have to postpone creation until I have more materials with which to work." Just such reasoning, however, has kept thousands from bringing their dreams into manifestation.

The real mystical method is to begin with the idea and let everything else fall by the way. There is nothing of which man can conceive that cannot be actually produced materially by him. There is nothing that man really desires and creates mentally that he does not attract to himself through the operation of Cosmic Law. Without proper desires and conduct and without attunement and cooperation with the Cosmic, however, no realization can be brought about.

Having learned to live in harmony with the Cosmic and to attune with it for the purpose of cooperation, you have made yourself a channel for its use. The Cosmic does not deal in gold and silver; neither does it produce brick and lumber. It uses human beings as channels to create these things and share them with one



another. If you are willing to offer yourself as a channel for cosmic service, you may expect the Cosmic to be willing to serve you. That is why the Rosicrucian teachings have emphasized the necessity of unselfish service. This is not a matter of doing good now in order that

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you may receive your reward in some subliminal, ethereal, heavenly future life, but of doing today and receiving tomorrow.

It is not, though, a matter of serving today because you want to be served tomorrow: that service and cooperation must be for itself without thought of reward. That willing and unselfish service opens other channels through which the Cosmic may fulfill your desires at the proper time. The Cosmic works as a circle within a circle. When you mentally create but fail to cooperate with the Cosmic, you put yourself outside the circle, for you fail to provide the channels through which your reward may be returned to you.

The coming week will afford ample opportunity for you to bring yourself securely within the circle of cosmic operation. After that, I shall give you further details on esoteric methods of bringing the things you want into your life.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

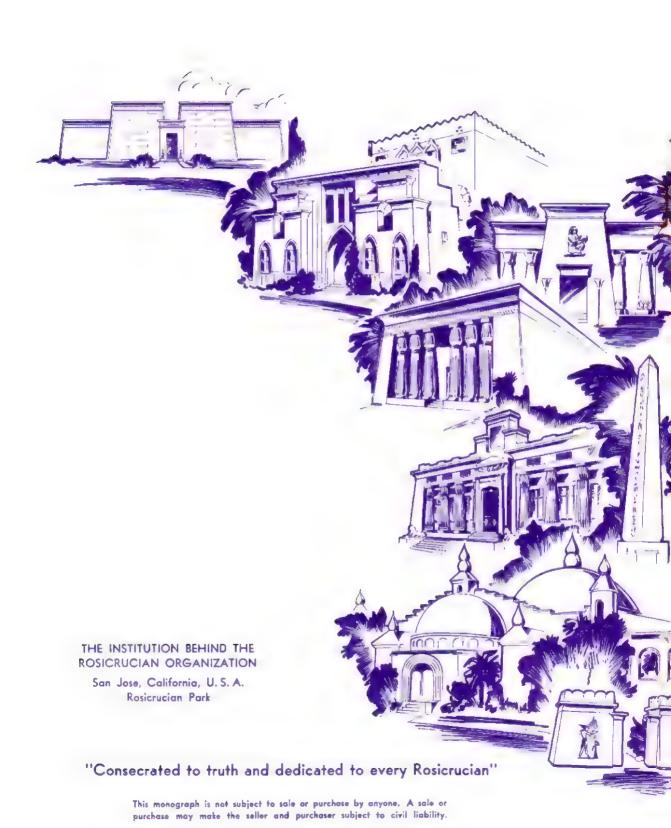


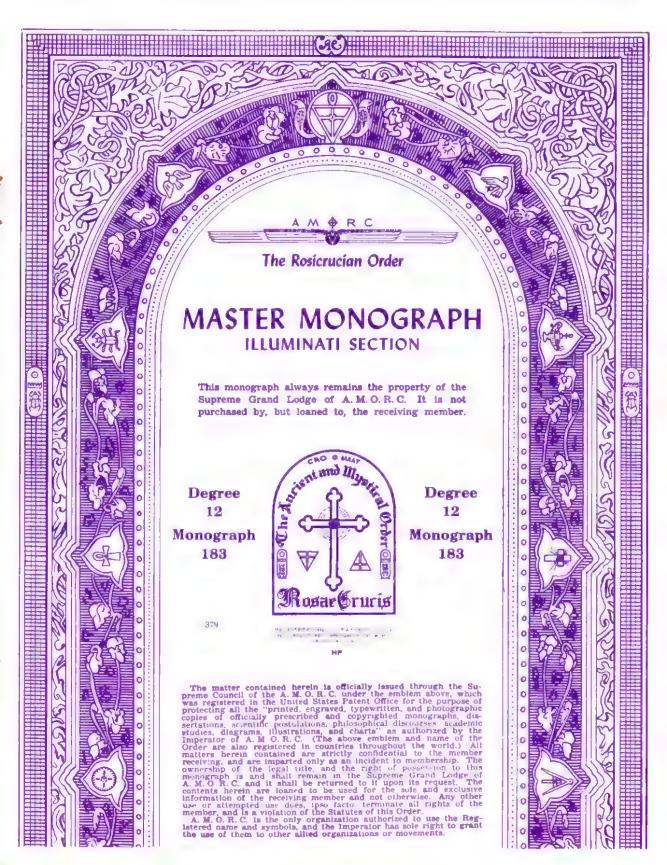
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ Man is hampered by his proneness to underestimate his powers and abilities.
- Mental creation should come before the material things are given consideration; the plan should come first. Once the plan is mentally created and fixed in the mind without any limiting thought as to time, space, money, or any other material thing, the Cosmic begins to manifest what your mind has created.
- The mystic is always reasonable, realizing that the Cosmic will never provide what is unnecessary. He visualizes the necessary elements of his plan and leaves all else to the Cosmic.
- Whatever is hoped for is to be attained only by a determined will that first creates it in the mental realm and then brings that realization into manifestation.
- There is nothing of which man can conceive which cannot be actually produced materially by him.
- Having learned to live in harmony with the Cosmic and to attune with it for the purpose of cooperation, you have made yourself a channel for its use and may expect the Cosmic to be willing to serve you.
- The Cosmic works as a circle within a circle. When you mentally create but fail to cooperate with the Cosmic, you put yourself outside the circle.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Although it requires persistent and determined effort to rid ourselves of limiting thoughts and self-imposed restrictions, it is essential that we do so. We are master creators and our abilities are unlimited and unrestricted. To realize this and to demonstrate

it in our daily lives is necessary if as Rosicrucian students we are to serve the Order and our fellow men. The following lines emphasize man's need to make use of his creative powers.

So . . . man must take hold of himself and of all his wonderful powers as a creator and bring under the control of his Will this same Christ-power or creative fire. He must learn through experience firstly, that he is not a mere puppet through whom this mighty creative force surges, creating in him and through him with no volition of his own, even as it manifests in nature to perfect a flower or with equal ease a noxious weed. In man it cannot work thus, because of his free-will to determine whether it shall be a flower or a weed that he creates. If his will is not used to guide, it will always be an impediment . . . he must be a worker with the Divine, a conscious agent for the use and manipulation of the Divine Creative-force. He must know what it is and how to use it, subject to his awakened and spiritualized Will. He must realize that it is always creative and that he is responsible for all the children (creations) of his thoughts . . .

-HARRIETTE AUGUSTA and F. HOMER CURTISS

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To the Members of the Esoteric Hierarchy, Greetings!

In connection with using your will to bring about a realization of things you desire, and eliminating restrictions and limitations from your plans, I want to give you a definite example; the man who first planned means for flying through the air. In tracing the history of flying, we can go back to Leonardo Da Vinci, the Rosicrucian artist and scientist, and even beyond. Da Vinci studied the manner in which birds used their wings, and also the manner in which they soared or floated. His notebooks contained sketches of birds in various positions in the air. Like many before and after him, he had an idea that artificial wings could be attached to man's body or arms, by which he could lift himself in the air and fly as birds do.

With such an idea, however, came the realization of restrictions and limitations which seemed insurmountable. Notations in connection with their sketches and diagrams indicate how impossible it would be for man to simulate the flying of birds. In the first place, the size of the bird's wings compared to the size of their bodies. Considering the weight of man's body, he would have to have artificial wings thirty meters long and a couple meters wide to be in the same proportion.

Then the feathers on the body, as well as on the wings, helped to lighten the weight of a bird because of the air circulation through the feathers. This was another restriction, suggesting that the artificial wings and man's body would have to be covered with feathers. So, while good ideas about the method of flying were constantly developed, limitations or restrictions were constantly brought forward to counteract them. Consequently, for a hundred years or more, man's attempt to fly was paralyzed.

It was not until others began to analyze these restrictions and limitations in order to surmount them that the art of flying really became a scientific study. When men began to consider ways of making the body lighter without the use of flying or rotating wings, they hit upon the idea of the balloon which could lift great weight. They noticed that large pieces of paper or cardboard lying on the ground were lifted by the circulation of air and by its suction. A new study of the process of flying then began, without the limitations and restrictions which had originally surrounded the problem. Until these man-made restrictions were removed, there was no advancement in the art of flying. Today we see that revolving and rotating wings are not a necessity; that feathers are not

a necessity, and that the proportion between size of wings and the body is not so important as man originally thought.

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So it is in regard to many of man's dreams. He allows the reasoning method developed in school to bring forth all sorts of restrictions and limitations to frustrate his plans.

Nearly all modern scientific inventions are the result of completely eliminating the erroneous restrictions that man himself has formed. The first steam engine, the first electric motor, and all sorts of things, down to the simple sewing machine were invented after man began to cast aside the seemingly natural limitations that the human mind creates and invents out of nothing and uses as a barrier to its own progress.

I was interested recently in reading of problems encountered by men who tried to invent a sewing machine. In nearly every case, their first idea was to imitate the action of a needle in the hand, the thread running through the eye in the upper end of the needle. They made the problem more difficult by believing that the machine would have to duplicate the action of the human hand. They could find no way of holding the needle in a piece of machinery with the eye and thread at the upper end, and for years made no progress. It was not until someone decided that the restrictions surrounding sewing with a needle by hand should be cast aside, and the eye of the needle put at the lower end, that the serious part of the problem was solved.

The first automobile as invented, or planned on paper, was surrounded by so many restrictions and limitations that it was abandoned. The present automobile does not have any of the restrictions with which man first bound the whole idea.

You, too, must learn to cast aside all of these "impossible" things that are part of your problems. Many who passed through transition years ago did so because medical science and therapeutics assumed that there were certain limitations as to what could be done with a diseased body. Modern science is removing these restrictions. There must have been thousands who convinced themselves that there was no use trying to get well because of "restrictions and limitations."

The same is true in business affairs. Many a wife has ideas as to how her husband's business might be improved. All too often, he says: "You have had no business training, and so do not know the limitations that surround the business that I must take into consideration." He actually believes this because he has been taught to be conservative, cautious, careful, and to consider every possi-



ble limitation before he makes any important move. Gradually every man learns that certain things can be done without limitations arising to interfere, and that the successful man goes ahead with his plans and ignores these phantasmal boundaries. The fact that thousands of men

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have run up against these restrictions and have been overcome by them is no reason why man today should think them so real and so impossible to overcome that they must frustrate everything in the beginning.

The greatest interference, nevertheless, is the limitation which men and women put around their minds and mind power. There are those who constantly say: "There is no use trying to overcome the limitations surrounding the mind's power and what can be done with it." How far will such a person get in proving to himself that he has any power in his consciousness? With such convictions, a person would not venture to prove to himself that he could overcome anything. Like a man standing on a riverbank, wanting to get to the other side and finding no bridge, boat, or raft at hand, he would say, "I can't get across a stream of water without some means to carry me over; so I will have to stay on this side."

Undoubtedly, early man felt the restrictions of getting from one part of the world to another to be surrounded with greater limitations than he was able to overcome. He thought the oceans or seas impossible barriers; so civilizations in Europe remained congested around one area.

Daily it is being proved that mind can work outside the body as well as inside. This was proved in such experiments in the lower Degrees as the one with the piece of paper revolving on the end of a needle, which you moved by concentration of your mind. If you can cause a piece of paper floating on water or on the end of a needle to move, then you can cause other things to move as well. If the human mind can affect something fifteen inches from the body, it can affect something fifteen feet or fifteen miles away. When persons believe that the mind can affect certain parts of the body but not something outside, they cause that power to be frozen and paralyzed.

I am saying a great deal about the use of your creative powers because you have reached the point in your studies where you should be master of the things in your life. You are of the Esoteric Hierarchy, a member of the highest Degrees of our work, and we are eager to have you as successful in life as possible. We do not want you to become lifelong students, doing nothing more than studying the monographs. We want you to demonstrate these principles and make your life what you want it to be. The greatest asset to our Order is not thousands of students, but individuals who are successful masters of their own lives. For that reason, we offer every help, suggestion, and bit of advice we can to make

members successful.

There is no secret principle being held back, for that would defeat our purpose. We could keep thousands

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satisfied and happy with a little knowledge and the promise of more. This would make lifelong students, but would not accomplish the work that we want to do. Our success comes not from a happy satisfied student, but from a happy satisfied worker who demonstrates in his own life and in the lives of others the principles he has been taught.

For this reason, I have dwelt so much recently on how to avoid limitations and restrictions that interfere with your attainment of happiness and power. No matter what your problem, do not think of limitations that might keep you from doing the things others have done.

Those fortunate enough to attend our annual conventions have seen demonstrations by the Imperator and other officers. They were not born with abilities that others do not have. As a young man, I had certain psychic tendencies similar to those you have noticed in your childhood and early youth. Until I contacted the Rosicrucian Order, however, and found through its teachings how to use those tendencies and develop others, I did not know what the mind could do. And so it has been with other officers. They were businessmen, working in various fields, had limitations, restricted ideas, and probably smiled at claims of the Rosicrucian Order. Through their studies they gradually overcame these, and became convinced of their power and ability to do things.

We would not even say that man cannot do all of the things God does because that would be surrounding our minds and our lives with limitations. The holy writings say of Jesus and the great Masters that what they did, others could do, and that we were made in the image of God with the same powers. We might even be able to create life if we knew how God does it. It is a matter of knowledge, not a matter of restricted powers. You should, therefore, look upon yourself as a master creator, with unlimited, unrestricted abilities. The greatest power you have is to create and visualize mentally what you want, and then with your will power bring it about. If that becomes a dominating thought, your power will increase daily and the things you desire most will be brought nearer.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

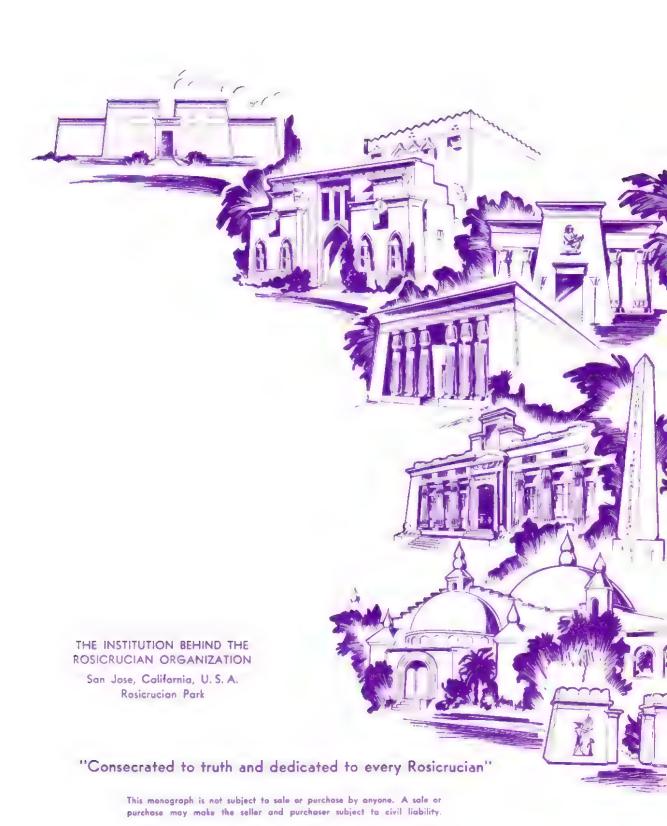


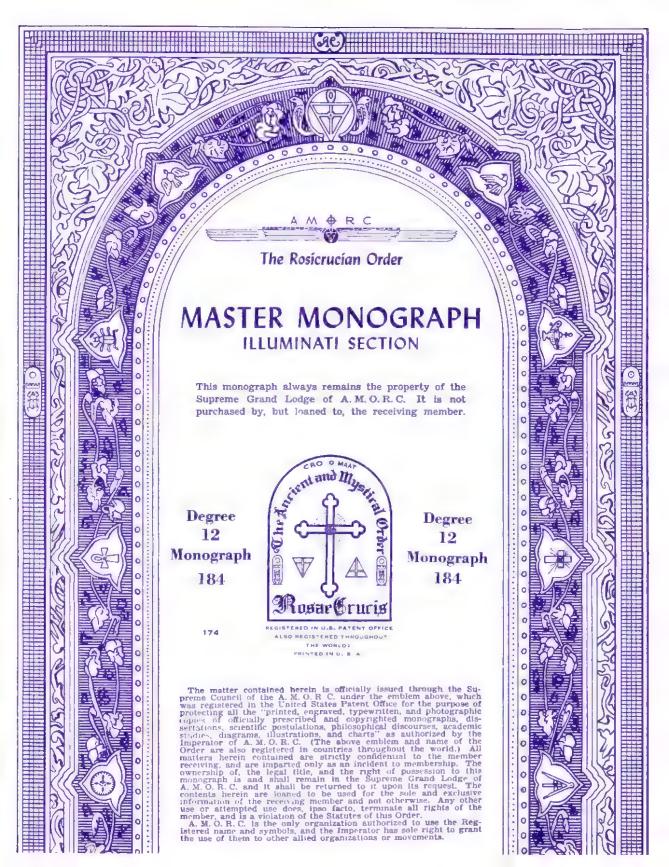
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- ¶ Man allows the reasoning method developed in school to bring forth all sorts of restrictions and limitations to frustrate his plans.
- Nearly all modern scientific inventions are the result of a complete elimination of the erroneous restrictions that man himself has formed.
- ¶ Things can be done without limitations arising to interfere, and the successful man goes ahead with his plans and ignores these phantasmal boundaries.
- The greatest interference is the limitation which men and women put around their minds and mind power.
- ¶ Daily it is being proved that mind can work outside the body as well as inside.
- The greatest asset to our Order is not thousands of students, but individuals who are successful masters of their own lives. Our success comes from a happy satisfied worker who demonstrates in his own life and in the lives of others the principles he has been taught.
- ¶ Look upon yourself as a master creator, with unlimited, unrestricted abilities. The greatest power you have is to create and visualize mentally what you want, and then with your will power bring it about.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The Rosicrucian considers all facets of life important and necessary to man's experience. Ever mindful of his dual nature and the balance to be achieved between its physical and spiritual aspects, he avoids extremes or immoderation. He attempts to apply com-

mon sense in solving his problems and dealing with his material existence, and at the same time endeavors to unfold his spiritual potentialities. We quote from a familiar source.

It is not to be affirmed . . . that mystical attainment is a reward reserved exclusively to the monastic state . . . It is not to be put forward as the exclusive crown of celibacy, understood as a virgin state, though again most mystics have followed this imputed counsel of perfection. Once more, the condition is not one of ascetic life otherwise . . . though most records are those of ascetics. We have to set aside therefore these states, environments and atmospheres in any final consideration of our subject . . . We have come to recognise the sanctity of life in all forms and the laws of its salvation in all departments which bear the seal of purity. We have come, further, to discern the inherent sacredness of every physical gift and that all may be aids to redemption.

-ARTHUR EDWARD WAITE, 1857-1942

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To the Members of the Esoteric Hierarchy, Greetings!

In this monograph, I want to consider with you a few of the escteric principles back of the creative power that resides in man's psychic and mental consciousness.

I need not explain how the brain and consciousness create mentally things that do not exist. Every time a woman visualizes a dress, costume, or wrap, she is using the creative powers of her mind and consciousness to build up a mental form. Every time she visualizes a dinner party with a certain menu and the table set in a certain manner, she is also mentally creating. Every time a businessman plans an extension of his business, and architect plans a new building, or a musician a new form of composition, he is creating mentally. Whenever a fiction writer imagines a new plot and a new arrangement of characters, he is creating mentally. Jules Verne's story of a trip to the moon, or under the ocean, was a mental creation of something that did not exist. No one had gone to the moon or under the surface of the sea in a submarine at the time he wrote his story.

Right now you can stop reading this monograph and invent in your mind any kind of a story, picture, musical composition, or anything else. The mind can create in the mental world anything it desires to create—a cow with two heads, a horse with four tails, a donkey with three legs. There is no limit to what you can mentally create; but when it comes to turning that mental creation into a material creation, you must work with very high esoteric principles.

In both men and women there is a creative force, a creative energy, and a creative fluid. The creative force and energy in the physical world and in the physical body may be practically the same thing. The creative fluid may be a carrier of this creative energy although the nervous system can also carry it throughout the body. This creative force is generally centered in the sex organs and in the principles of sex production. In the female, the ovaries and other channels, nerves, and processes lead to the womb solely for the purpose of procreation. In the male, the testicles and similar arrangements carry this creative power to the sex organ so that the male and female creative powers may be brought together to start their chemical cooperation.

In both the male and female this creative power or energy is mental as well as physical. It may flow through the nervous system, particularly the sympathetic nerves, and may be transferred to the ovum



or semen and those fluids utilized in the act of sexual intercourse for the creation of children. The interesting thing is that you cannot use this creative power and energy in two different ways at the same time. You cannot use it for mental

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creation and for physical creation simultaneously. When a musician, artist, or writer has the creative powers of his mind focussed on his work, the sex organs become inactive. The more creative power drawn into the mind and brain for mental use, the less there is of that energy directed to the sex organs. A man or woman is weaker sexually during periods of strenuous mental work than at any other time. That is why so many artists, musicians, and writers seem to be of an ascetic nature. Seldom are they strong sexual characters. They may be healthy and sexually normal and vital, but never the type designated as sexually magnetic.

Sometimes it is said that spiritual leaders, because of their spiritual development are weak in sexual force and have little or no sexual interest. This is not true. Spiritual development does not destroy the sex nature of an individual; but if a spiritual leader, or thinker, spends his time creating sermons, rituals, lessons and instructions, his mental creative power absorbs the creative power of the sex nature. He, therefore, is no different from the artist or the musician who spends his time in mental work. There is nothing to prevent a person from being spiritually-minded and yet having a full degree of sex power. The two are not incompatible except that creative energy directed mentally draws upon the power in the sex organs.

The moment a mystic starts to use the esoteric and psychic laws of the universe to create mentally something he wants, he draws greatly upon the creative power in the body and for the time being takes that power away from the sex organs. It is notable that men in history who have been sexually strong and who constantly indulged themselves, were not deep thinkers or mental creators and did not distinguish themselves in the intellectual world. On the other hand, men and women who did give a great deal of time to intellectual work, mentally creating and visualizing, were not deeply interested in sex, did not have large families, and did not seek the company of the opposite sex for mere physical companionship.

These two fields of creative power do not work together—at the same time. It is possible for a highly intellectual and mentally creative person to spend all of his sex power in mentally creating, and then lay aside the mentally creative activity and be normal and natural in a sex sense. Many persons are practically sexually impotent but highly magnetic and creative in a mental sense for weeks and months; however, at other times when unable to create mentally they are strong sexually.

Your desires to create something in your life, and transmit it to the Cosmic in such form that it will materialize and be directed toward you, will during the time you are creating mentally reduce your sexual creative power to the lowest ebb so that any attempt to express yourself sexually will take away from your

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mentally creative power. This does not mean that a highly creative life unfits one for marriage or sex relations or makes him abnormal. Those who think so are fanatics. Those who attempt to suppress all of their natural sex instincts or all their natural human relationships or desires become unbalanced in a physical sense. The more the SUPPRESSION is deliberately attempted, the less normal and natural a person becomes in health or in mind. I do not mean that those who go too far in suppressing their natural desires will become insane, but any form of enforced suppression of natural instincts leads to unsoundness of the body and its forces, and to irrational and unproductive thinking.

On the other hand, no one can indulge the sex instinct too freely, and at the same time have sufficient creative power to do the greatest psychic work. The two things can be intermittent, but they cannot be carried on at the same time. You will notice, therefore, that when you are utilizing your mind to the highest degree in a creative way, there will be a lesser degree of sex desire than at other times. Such restraint does not injure the health, or any part of the body or mind, but helps to tone them—as fasting for a few days helps tone the body.

Sexual restraint must never be carried to an extreme. I do not want our married members to think that whenever one or the other is mentally creating, they must not live together in close contact. There is a natural flow of 'electricity' and the negative and positive potentials of the aura between husband and wife sleeping together or when they are in close companionship. The exchange of this potentiality is a tonic to both and is something that makes for real happiness and health. There is a difference between this and complete sex indulgence. Actual sexual indulgence should be temporarily suspended during a period of mentally creative work, but that does not call for living separately or failing to enjoy the natural flow of potentiality between them. I say this because I do not want our married members to believe that any greater degree of spirituality or mentally creative power will result from living separately, temporarily or permanently. Such ideas are fanatic. It would be better for us to refrain from telling you anything about the creative powers of the mind, or from having you try to build them up, than to tell you that developing such power would necessitate the breaking up of the home or the separation of man and wife.

The esoteric principles involved and the Rosicrucian understanding of these principles are sane and rational and not fanatical. Sex instinct is natural. There is a constant desire in both sexes to be close enough in companionship to mingle the different potentialities of their auras. That is why women enjoy the companionship of boys and

men, and males enjoy the companionship of females. It is natural to the lowest and the highest animals, and anything that tends to suppress the proper expression of the aura is neither natural nor normal.

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Social, spiritual, and common-sense laws have outlined how far that exchange should go, and where it should stop. For that reason we have laws and restrictions against promiscuous indulgence in sex. The fact remains, however, that from an esoteric, psychic point of view, physical, sexual indulgence is not wholly necessary. Shaking hands, sitting close to one another, being in the same environment with those of the opposite sex, does give a certain exchange of vibrations that is wholesome and necessary for a properly balanced life. Men who live in caves as anchorites and extreme ascetics never have perfectly balanced bodies or minds. They soon deteriorate in their development, even spiritually. Unmarried women or those who live alone, and those who shun the environment or companionship of all men, soon become extremely negative and ill in health of body and mind. It is an unnatural life.

This is the first and only lecture in all of the Degrees that has dealt with this subject simply because we want to maintain the traditions of the Order in refraining from any discussions of a sex nature. I shall not touch on this matter again. You should know, however, that Rosicrucians do have very definite ideas in regard to the application of the highest principles and teachings to the creating of your future life.

The Order expects its members to live in a normal and healthy manner, in complete understanding so far as this is possible. If you are married and your marriage companion is not a member, discuss this monograph freely so that both the physical and mental aspects of creative energy are understood—especially the fact that both cannot be indulged at the same time. Certainly, it is essential that both husband and wife be assured that the Order is not encouraging asceticism or anything else that would lead to estrangement or marital inharmony.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

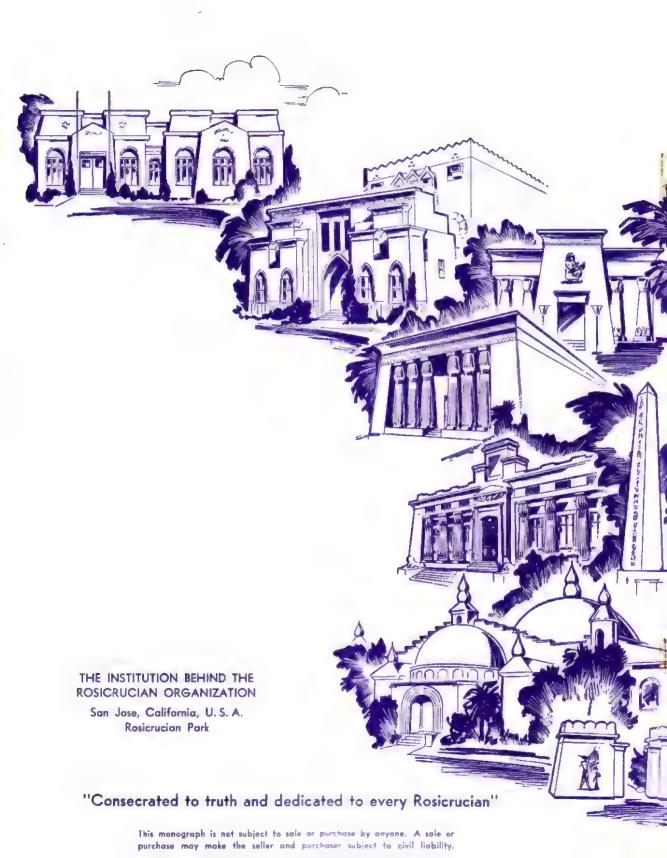


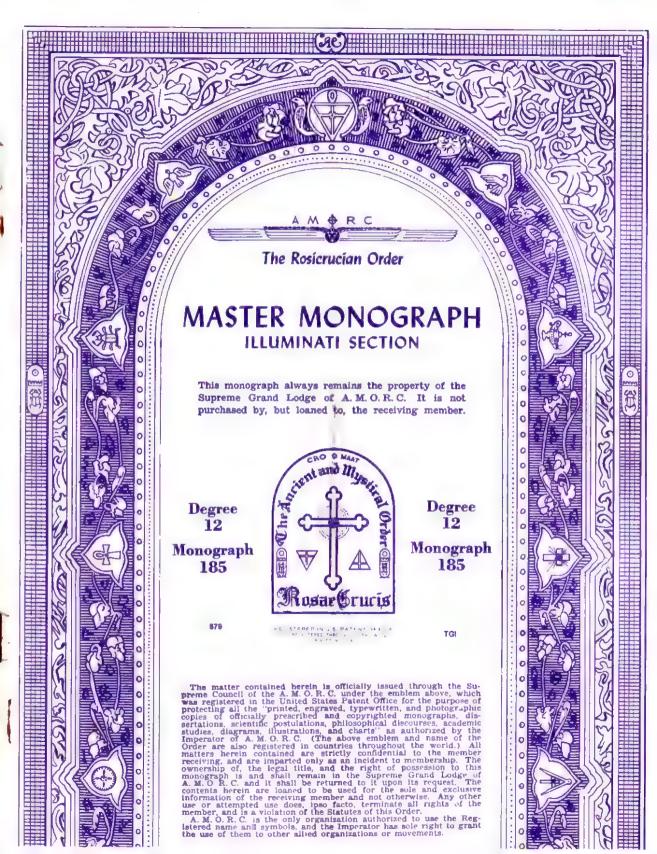
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- The mind can create in the mental world anything it desires to create, but when it comes to turning that mental creation into a material creation, very high esoteric principles must be employed.
- The creative force and energy in the physical world and in the physical body may be practically the same thing. The creative fluid may be a carrier of this creative energy although the nervous system can also carry it throughout the body.
- This creative power or energy, which is generally centered in the sex organs and in the principles of sex production, is mental as well as physical.
- The creative power cannot be used for mental creation and for physical creation simultaneously; the two things can be intermittent, but they cannot be carried on at the same time.
- Those who are fanatical about suppressing or misusing their natural sex instinct become unbalanced in a physical sense.
- The esoteric principles involved and the Rosicrucian understanding of these principles are sane and rational and not fanatical.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The importance of the experiment outlined in this monograph cannot be overemphasized. The following lines concur with the principles stressed; namely, the need to clarify the atmosphere and eliminate inharmonious and detrimental vibrations in order to facilitate attunement and assist the Invisible Masters in their attempts to contact us.

More specifically stated, we thus discover the transcendent importance—

Of cultivating the deepest self to its best estate;

Of vibrating the personal atmosphere into the objective arena in such a way as to maintain physical, mental, and moral harmony with the great intention of the System;

Of harmonizing all outgoing vibrations with the natural movements of the universal ether, so as to attract the Universal Forces;

Of so regulating the personal atmosphere as to induce attracting currents to other personalities and to repel all adverse etheric assaults.

-FRANK CHANNING HADDOCK, M.S., Ph.D., 1853-1915

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To the Members of the Esoteric Hierarchy, Greetings!

This week I am going to outline for you an experiment which I have been reserving until a sufficient number of this Degree would be prepared to make a success of it. I feel that that time has come and that the average member in this Degree has made sufficient progress in his unfoldment to benefit by it. Those who are willing to try it in spite of doubts as to their own readiness may be surprised by the development they discover to have taken place. It should at least bring some awareness of the psychic, spiritual, and mental development that has been taking place within you during the past few weeks. Its fundamental principle is alchemical and this will offer the opportunity for each of you to evaluate the relationship existing between alchemical laws and those of psychic development.

Many of you have experienced a growing desire to make definite contact consciously with those of the Great White Brotherhood, and this experiment will further that desire—and more than likely fulfill it. You will have the realization of how much your aura has been extended and how high your vibrations have been raised in recent months. It will also bring about a further Attunement, harmonizing you more perfectly with the Cosmic.

Let me assure you at the outset that the method suggested here is not in any sense detrimental in any way to your well-being or concerned with anything harmful although the materials to be used have sometimes been used for medicinal purposes. I say this because the resort to extreme and unnatural means has at times been the practice of those who aim at psychic experience without regard to whether the practice is ethical or not or whether it results in genuine progress or permanent psychic injury. I know of one so-called occult book which openly recommended recourse to certain chemicals and drugs in cases where psychic results had not been successfully obtained previously. Such a practice would be from our viewpoint not only highly unethical but also decidedly inconsistent with genuine psychic development.

It is generally accepted that the aura can be increased and expanded by alchemical and psychic exercises although because of other existing conditions there is a limit as to the extent. The material vibrations present in a room do determine the extent. In many cases they close in to such a degree that the psychic aura is prevented from full and unhampered extension.



These vibrations are chemical in nature and are the result or residue of material objects or materialistic thinking. They are detrimental and negative to the extent of making it necessary for the individual to use extra effort in expanding his aura. They must in every case be

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neutralized before successful Cosmic contacts can be made. This will, no doubt, make clear why some of your attempts at Cosmic contact have met with failure and why the same effort does not always have the same result. The vibrations in the room itself have been detrimental to the point of preventing the contact.

It is true that those to whom we refer as Invisible Masters can do a great deal toward clearing the atmosphere and toward neutralizing the material density surrounding us in their efforts to contact us. In this we should assist them. Because of our inexperience, however, we have not been so successful as we should like to be. That is why this simple alchemical method is so helpful. It consists of rose and eucalyptus oil. Both oils may be available to you locally. If not, the Rosicrucian Supply Bureau will send you a sufficient quantity of each to perform the experiment.

The oil of eucalyptus was know to be used by the Lemurians. The tree itself was a native of both Lemuria and Atlantis; so the specimens now growing in other parts of the world are really remnants of these two ancient continents. Eucalyptus trees are found in China, Japan, Australia, and the South Sea Islands. They are also found in California. They give off a mild and agreeable odor which is not only pleasant to smell but also a protection against destructive insects.

The oil from this tree was used in Lemuria as an inhalant to protect the throat from infection and it is still widely used throughout the world. It is only mildly anesthetic when directly inhaled and not at all harmful. It is not, however, to be taken internally. Because of its high vibratory rate, it is especially effective for this experiment in quickly clearing the atmosphere of a room.

The other necessary ingredient for this experiment is rose oil. It is the result of a long and careful process of distillation, and therefore expensive, especially since the pure oil is required. Sometimes rose perfume has been substituted but the kind commonly on the market is synthetic or imitation; that is, it is compounded from inferior essences imitating the rose fragrance.

Experimentation has gone on here at Rosicrucian Park in the past, especially during Rose-Croix University sessions and it has resulted in a satisfactory formula for rose perfume. The rose perfume, therefore, supplied through the Supply Bureau has been recommended. One half-dram vial of it, together with a half-dram vial of eucalyptus oil will be sufficient for many performances

of this experiment.

In addition to the rose oil and the eucalyptus oil, you will need two jars of glass or porcelain, with mouths

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of about two inches. They may be small jars like those in which cosmetic creams are dispensed. If these are used, care should be used to have them clean and free from odor. They should have screw tops so that they can be tightly closed.

Into these jars place a ball of absorbent sterilized cotton about the size of a walnut. On the cotton ball in one jar drop one drop of oil of eucalyptus. On the cotton ball in the other jar drop five drops of the rose oil or pure rose perfume. If you use a dropper, do not use it for both the rose and the eucalyptus, for the effect will be lost if the oils are mixed in either jar. The proportion should always be five drops of rose oil to one drop of eucalyptus; so if you mistakenly use more than one drop of eucalyptus oil you must proportionately increase the rose oil to maintain the balance between them. One drop of eucalyptus to five drops of rose oil is, however, sufficient.

This part of the preparation may be done at any time. After the oils have been dropped on the cotton balls, the jars should be tightly closed to prevent evaporation and set aside until you are ready to enter your Sanctum for the experiment. When you are ready and in your Sanctum, light your candles and place the open jars before you about a foot and a half apart. Have the eucalyptus oil on the left, the rose oil on the right.

When you have completed your salutation and Sanctum preparation, you should extinguish the candles and move your chair back so that you are about three feet away from your altar and the jars of oil. Sit relaxed for a few moments with your eyes closed; then open them and concentrate on some part of the darkened room. You will be conscious of the waves of odor—first from one of the oils, and then from the other. You will probably notice a tingling in parts of the body, especially in the face and hands, indicating your receptivity to the vibrations in the room.

If the room is sufficiently dark, you may see lights, purple, blue or gray, and perhaps a hazy outline of something in the room. Your aura around your head and your body will possibly take on a brilliance. You may even be aware of faces or figures, hear whispered words or soft music. Gradually you will feel that you are not alone but this will not make you nervous or interfere with your relaxation. The odor of the eucalyptus and the rose though noticeably mild will be invigorating and will free the room from annoying or disturbing vibrations of a material nature.



Physically your reaction may be slight. You may at one time faintly smell the eucalyptus oil. It may seem to come in waves. Again, for a time you may not be aware of the eucalyptus odor at all but be very conscious of the rose odor. You will notice, however, that after ten or

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fifteen minutes the presence of the oils in the room will definitely affect the vibrations in the room itself. The air will become clearer and objects which were at first dim and hazy in outline will become clear and distinct. Not only will you be able to see more clearly but you will likewise be able to hear more distinctly. The effect of the chemicals, in other words, will be upon the vibrations of the room rather than upon you. Do not, therefore, imagine a result that is not taking place.

If your body becomes warm as though the room tempreature has increased, you may set it down to the increased rate of vibrations present. After twenty or thirty minutes—no longer for the first three or four evenings—you should go outside and review your sensations and experiences. Do not attempt to repeat the experiment or carry out any others that evening.

This is purely an alchemical experiment but it is one reserved exclusively for you at this point in your studies. For that reason, you will not mention or describe it to those below you in the studies. No special report is called for, but if your experiences are outstanding, a very brief mention should be made. Next week, I shall hope to tell you more. In the meantime, I feel certain that each of you will find something of individual value to your growth as a result of this alchemical experiment.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

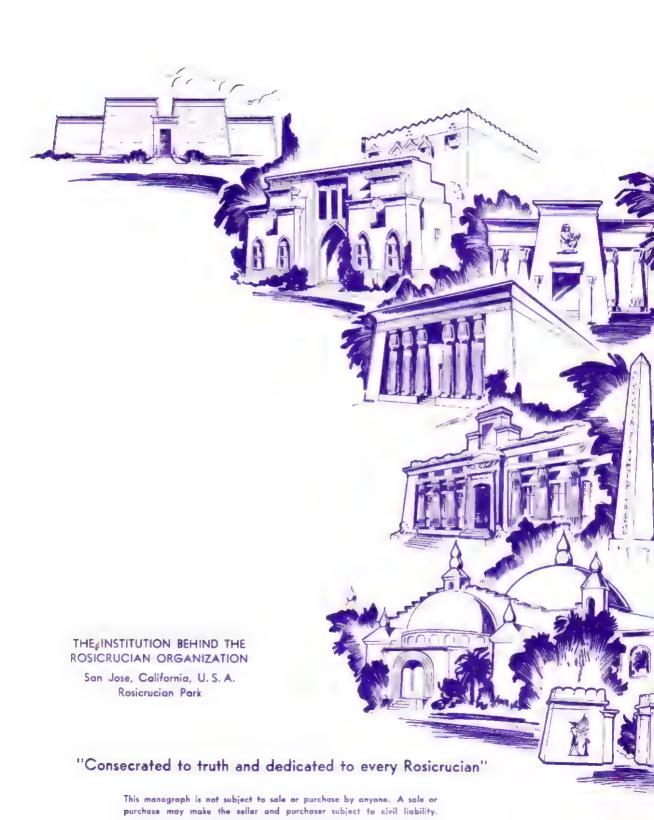


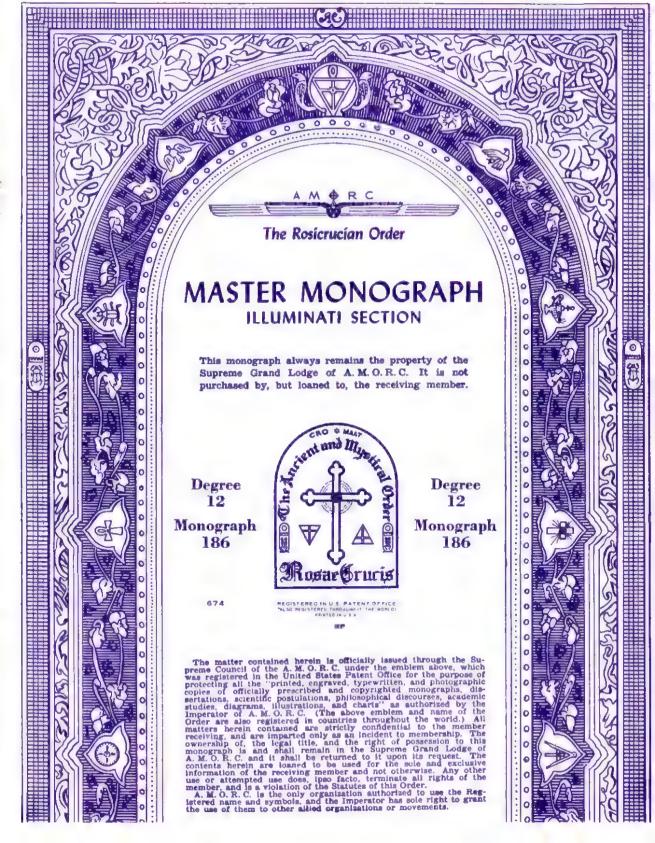
Summary of This Monograph

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- The experiment outlined should bring some awareness of the psychic, spiritual, and mental development that has been taking place during the past few weeks.
- Since its fundamental principle is alchemical, it will offer an opportunity to evaluate the relationship between alchemical laws and those of psychic development.
- The method suggested here is not detrimental in any way although the materials to be used have sometimes been used for medicinal purposes.
- ¶ To resort to extreme or unnatural means for producing psychic experiences is not only unethical but inconsistent with genuine psychic development.
- If while it is generally accepted that the aura can be increased and expanded by alchemical and psychic exercises, the material vibrations in a room do determine the extent. To clarify the atmosphere, therefore, is to assist the Invisible Masters in their attempts to contact us.
- The oil of eucalyptus and pure rose perfume necessary for this experiment may be procured from the Rosicrucian Supply Bureau. Their effect will be upon the vibrations of the room rather than upon you, so do not imagine a result that is not taking place.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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We are reminded that the value of the experiment with oil of eucalyptus and rose perfume can be proved only by our own experience with it. That the purpose of this experiment is to neutralize and clarify the vibrations and atmosphere of the room is, of course, under-

standable, for we learned in our earliest monographs that everything that exists does so because of its vibrations. We know that we are surrounded and influenced by vibrations of many kinds. We quote from the work of a student of psychic science and related fields.

... There are moon-tides and sun-tides in the ocean and in the air. Sometimes these augment, at others depress each other. The magnetic disturbances are much greater at times than others; hence the subject is complicated; but when investigated it will be shown that there is cooperation between vital force and the energies of nature.

A spirit is a harp attuned to respond to the touch of myriad forces. It is placed in the center of these multitudinous energies, coming in from every direction. It is sensitive to the touch of the sun, the moon and the planets, and to that of the farthest star that twinkles on the verge of the Milky Way; . . . If the magnetic needle trembles because of a spot in the sun; if the magnetic currents of the earth are disturbed by activity of the solar disc, can we for a moment doubt but the more delicately ethereal spiritual perception will feel such disturbances? The sweet influence of the Pleiades has more than poetic meaning, and the cold light of the moon brings on its beams the breath of love.

-HUDSON TUTTLE

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To the Members of the Esoteric Hierarchy, Greetings!

Some very fine reports regarding the experiment have already come from those near us in California who received their monographs early and thus had an opportunity to try it.

Scattered comments by those who have reported suggest the wisdom of a few additional reminders. The combination of eucalyptus oil and rose perfume does not have any effect upon the senses, nervous system, mind or consciousness of the person sitting in the room. It does not impress the mind or create any change in the consciousness of the individual. Its sole purpose is that of neutralizing and clarifying the vibrations and atmosphere of the room, electrically, chemically, and otherwise.

It is not a new thing to clarify the rooms of our homes or offices by the use of some decdorant or by the use of electricity. Hospitals and sanitariums use various decdorants to keep the air clean and purified. These decdorants have no effect upon the consciousness of the individual.

It should not seem strange, then, that we should want to clarify and protect the vibrations of the small room or sanctum where we are testing some of the highest rates of vibrations known to man.

Ordinarily, we have little idea of how many different forms of vibrations are affecting our lives through affecting the atmosphere and the vibrations in the rooms in which we live, or sleep, or conduct our affairs. We are surrounded by Cosmic vibrations, earth vibrations, electrical and magnetic vibrations, vibrations of odors, sounds, colors, disease conditions, and so forth. We may not see these things nor actually feel them, but nevertheless they create conditions which prevent us from being absolutely at rest, relaxed and peaceful. How often are we unaccountably ill at ease, restless, or mentally disturbed in rooms which outwardly seem well-furnished and hospitable. The reason lies in the presence of subtle vibrations that are in some way inharmonious.

Cosmic vibrations and those sent by the mind of man are many times interfered with by just such local conditions. If light interferes with photography, electrical vibrations interfere with scientific experiments, the vibrations of the North Pole affect a magnet in the central part of the globe, and the rays of an X-ray machine reach across hundreds of feet of open space, the probability of such interference



should always be taken into account. If Cosmic rays and earth rays affect living matter on earth, and if the moon's vibrations govern the tides, it is natural enough to expect such vibrations to play a part in the experiments we are making.

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Some of the vibrations that we expect to sense in our Cosmic experiments are very subtle and delicate, and more easily interfered with than would be the case were we concerned with everyday things. Here at the Grand Lodge we were once disturbed in some of our experiments by a physician operating an X-ray machine three or four blocks away. We could easily tell by our instruments what he was doing, at what hours and for what purpose, because the vibrations from that distant X-ray machine registered on the delicate instruments here.

In many experiments, it is necessary to insulate or isolate the room in which the experiment is being made against the intrusion of electrical or magnetic vibrations that would affect it. Our use of the eucalyptus oil and the rose perfume acts as a special decodorant for changing the vibrations in the atmospheric space of the room.

You will notice with the use of this oil and this perfume that Cosmic vibrations coming into your sanctum and home are made more easily detectable and more easily sensed. Many scientists and chemists may argue that vibrations from the oil of eucalyptus and from the rose perfume cannot alter, affect, or neutralize electrical or magnetic vibrations. They may claim that vibrations which produce sound are entirely different from those which create the impression of odor.

We know, however, from our Cosmic Keyboard that everything that exists does so because of its vibrations. The rate of vibrations of sound is different from the rate of vibrations of odor, taste, touch, light, and color; still they are all vibrations. The fact that there is a difference in rate does not mean there is any difference fundamentally since they are all made up of vibratory waves.

The reports received plainly indicate that the vibrations noted in the sanctums became strong enough to permit colors to be seen and whispers to be heard. In some cases, members began to see faint outlines of personalities; and in one or two cases they saw faces fairly distinctly. If the experiment with the oil and perfume is continued, the impressions as each week goes by will be stronger and clearer.

Many have reported that for an hour or two after the experiment, they have sat in the same room to study, read or even to sleep, and have continued to feel the presence of personalities or otherwise sensed the strong Cosmic vibrations in the room. One or two have stated that even after some time out of the room, they were aware of strong vibrations present when they returned to it.



It has been asked whether it is necessary to do any special breathing exercises in connection with the use of this oil and perfume. It is not; nor is it necessary to inhale these odors,
for, as I have said, the effect is not upon the consciousness of
the individual but upon the vibrations in the room.

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It is necessary, however, to sit relaxed and to let the mind be more or less blank so that you may sense what is occurring in the room around you. The darker the room, the better it will be although one or two members reported that they left a candle burning on the altar. I think the better way is to have all lights extinguished and to concentrate your gaze on a part of the room where it is very dark.

I am very anxious that the members in this higher Degree test this alchemical experiment to the utmost. It is the only alchemical experiment in your sanctum that I am going to recommend to you as the last and highest esoteric principle in connection with our work. You have had other alchemical experiments in the lower Degrees, such as the salt and alcohol for the purpose of affecting only lower vibrations in the room.

This experiment is for the purpose of affecting those vibrations which interfere with higher Cosmic vibrations. I want each of you to be familiar with these principles, and from time to time repeat this experiment because of the satisfaction it will give and because it will make your room a delightful place to spend an hour or two. Some evening you might try putting a little eucalyptus oil on cotton in your bedroom while you sleep because it will keep the atmosphere clear and clean.

We must not forget though that the purpose of the Rosicrucian work is not to enable us to see or sense mystical things external to ourselves, but to develop us so that we may feel the spiritual power coming into our beings through our studies and Cosmic attunement. This will bring the greatest happiness, health, success, and power into our lives.

Members repeatedly testify that our teachings have enabled them to broaden their vision of life and to have a greater understanding of its problems. Religions have created a fear of so-called "death," even those which teach that "there is no death." So, individuals have hesitated and wondered when it came time for them to approach the great experience of transition.

In nearly every instance they have begged that transition not come because of a subconscious fear of the great unknown. Every Rosicrucian should be free from such fear. We may hesitate to have the great change come suddenly, for we should not like to have it find us unprepared; but we should not have any fear about the future, about what lies beyond and what is going to become of the great Inner Self.

Likewise, we should not have any fear of the unexpected, such as illness, accidents, business and social problems. In most cases, we can overcome them with the proper thinking and the use of the mystical laws. This should make each day more cheerful, and rob it of its perplexing mysteries. Knowing

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that we can master situations, and find love and understanding, companionship and real human brotherhood, is after all a more desirable end than seeing lights, or feeling that all things of worth are included in so-called phenomena.

The use of the oil and perfume will gradually strengthen and build up your attunement with the Cosmic to the extent that, if it is used two or three nights each week for a few months, you will become so accustomed to the Cosmic vibrations that you will continue to feel the attunement even when you are not using the oil or the perfume.

So I hope you will continue to use this formula throughout this week and for some time to come. Both its simplicity and its effectiveness recommend it. It is your own experience with it, however, which will convince you; so you should test it carefully and sincerely on as many nights each week as you can devote to it. Fifteen minutes each evening in your sanctum will be excellent, longer if you can arrange it. If two or three of your family are members of the Order and understand what you are doing, let them stay in your sanctum on one or two occasions. The results will be beneficial in every way.

Our next monograph will touch upon more of the esoteric principles involved in the practice of these highest principles of our teachings.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

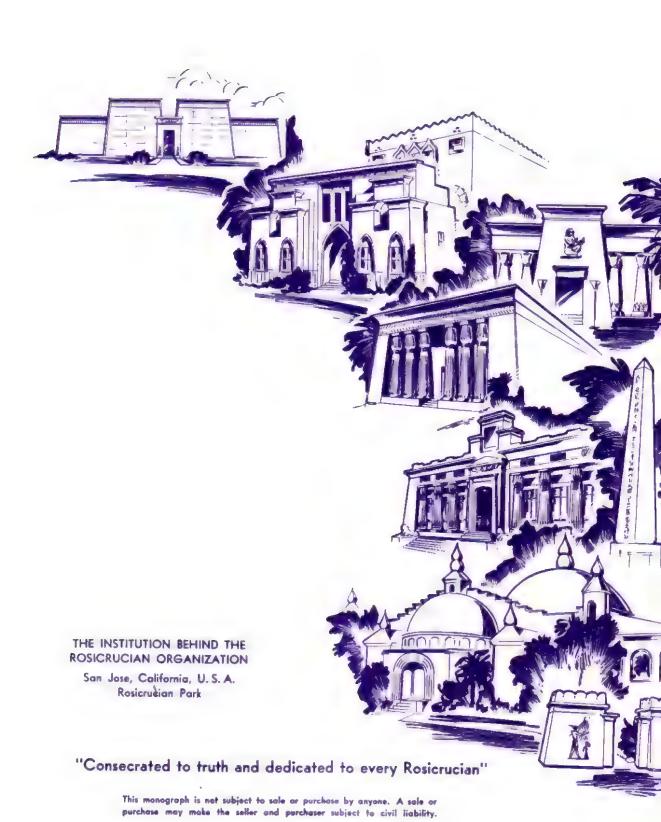


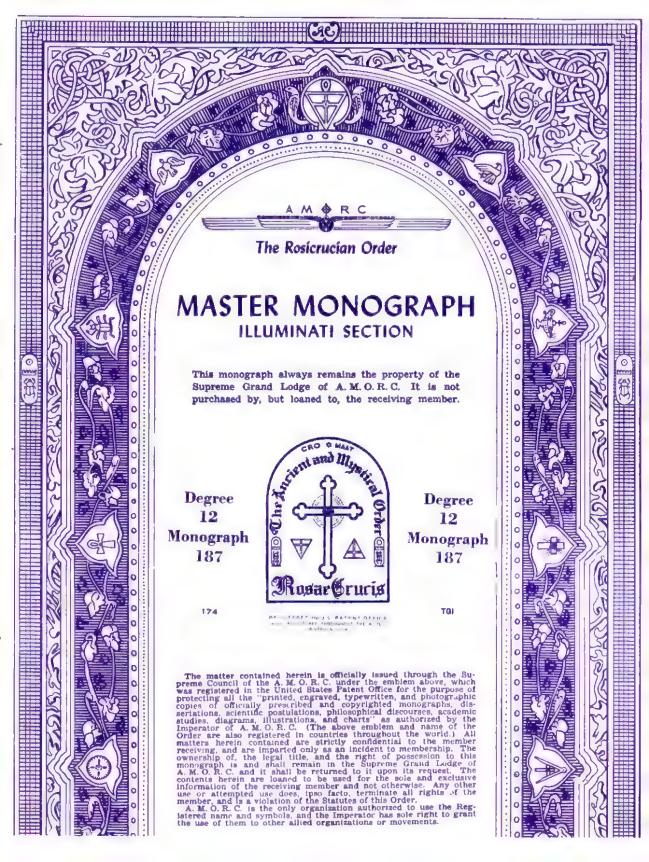
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- The sole purpose of the combination of eucalyptus oil and rose perfume is to neutralize and clarify the vibrations and atmosphere of the room. It has no effect upon the senses, nervous system, mind or consciousness of the person sitting in the room.
- We are surrounded by Cosmic vibrations, earth vibrations, electrical and magnetic vibrations, vibrations of odors, colors, sounds, of disease conditions, and numerous others.
- ¶ Some of the vibrations that we expect to sense in our Cosmic experiments are very subtle and delicate and more easily interfered with than if we were merely concerned with everyday things. For this reason, it should not seem strange that we should wish to clarify and protect the vibrations of our sanctums.
- ¶ Everything that exists does so because of its vibrations. There is no fundamental difference in things, only a difference in their rate of vibrations.
- This alchemical experiment should be tested to the utmost. It is the only alchemical experiment in your sanctum to be recommended as the last and highest esoteric principle in connection with our work.
- If We must not forget that the purpose of Rosicrucian work is not to enable us to see or sense mystical things external to ourselves, but to develop us so that we may feel the spiritual power coming into our beings through our studies and Cosmic attunement. The Rosicrucian should know no fear.
- The value of this experiment can be proved only by your own experience with it. Therefore, test it carefully and sincerely as often as possible.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The aspirant endeavors to establish a perfect harmonium by becoming psychically attuned with universal and Cosmic forces. Thus he becomes impervious to detrimental and inharmonious influences. Psychic development and proper living must go together. The following lines speak of Jesus as a perfect example and teacher of this principle.

To know that the spirit of Infinite wisdom and power which is the creating, the moving, and the sustaining force in all life, thinks and acts in and through us as our own very life, in the degree that we consciously and deliberately desire it to become the guiding and the animating force in our lives, and open ourselves fully to its leadings, and follow its leadings, is to attain to that state of conscious oneness with the Divine that Jesus realised, lived and revealed, and that he taught as the method of the natural and the normal life for all men.

-RALPH WALDO TRINE, 1866-1958

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To the Members of the Esoteric Hierarchy, Greetings!

The human body is sensitive to external influences to a greater extent than most people are aware of. If there were more understanding of this fact, there would be a greater appreciation of how psychic manifestations and external vibrations affect us.

Allergy is the medical term for the peculiar physical condition from which many suffer, often without being aware of it. It is not always serious, and in most cases not important enough to justify consulting a physician. On the other hand, it may be annoying. So little is known about allergy and the method of treating it that few suffering from it obtain any real relief from medical or therapeutic treatment. If the condition develops, the "allergic" person is truly miserable, but in mild forms, it is often attributed to something else and therefore neglected.

One type of allergic person begins to sneeze every time he steps into bright sunlight. Another's eyes water, become inflamed or irritated every time he enters a slightly darkened room. Again, others begin to sniffle and choke whenever they smell freshly cut oranges or grapefruit. Some suffer from insomnia. Others have intense headaches at certain hours on certain days from seemingly no cause at all.

To treat such conditions successfully, the causes would have to be known—and with allergies they seldom are. The conditions may easily enough be diagnosed as allergies but that is far from revealing the cause. Persons who sneeze every time they go out-of-doors, for instance, must be sensitive to some condition, influence, or vibration not prevailing inside. Merely discovering that they are so affected, however, and saying they have an allergy does not explain why.

In a few cases where those who had headaches at the end of the day and could not sleep at night, changes were suggested in the diet, in business routines, and in the matter of exercise either in the sunshine or out in the open air. Since such persons did considerable riding in automobiles, the conclusion was that the allergy was caused by the odor of gasoline. This odor though not strong enough to impress them, was yet responsible for the condition. As soon as they stopped riding in automobiles, especially in the afternoons and evenings, and kept fresh air in their rooms and around them during the day, they did not have headaches and insomnia. That conclusion may have been wrong, and gasoline may have had nothing to do with the condition; but few persons who ride in automobiles suffer with headaches and insomnia unless they are of the allergic type.



An allergic person's body is hypersensitive to certain vibrations. Some are highly allergic to certain types of odors. Others are hypersensitive to the vibrations of color and are

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miserable when surrounded by certain colors, even of clothing. Women especially seem sensitive to colors of certain dress materials.

There are persons, too, who are highly allergic to vibrations of sound. Many, I have learned, are hypersensitive to certain octaves of the musical keyboard. Some are highly disturbed by the high notes of a violin or piano. Others are emotionally upset by the low notes of a cello or a bass violin or the bass notes of an organ. I know of a number of persons who become nervously excited, ill at ease, and somewhat depressed through hearing music that accentuates or repeats B Flat or G above Middle C. There are still others who are deeply pained by the sound of a shrill whistle or by sounds such as scratching the fingernail over a hard surface.

All this plainly indicates that vibrations of light, sound, heat, color, and so forth affecting us externally, produce an internal result. Men who work in powerhouses, electric plants, or around electrical machinery are often disturbed physically, mentally, and otherwise, by the magnetic fields that surround them during the day or night. Just as a watch is affected by magnetism, so the nervous system and the organs of the body seem to be thrown out of harmony by electrical vibrations, even those that are not easily sensed, and often are so subtle that they have to be measured with instruments.

Most of the vibrations of light, heat, color, electricity, or sound that affect allergic persons are such as would take a delicate instrument to detect. So it is that medicine and other forms of therapeutics, including our own Rosicrucian system, can often do nothing more than temporarily ease the condition. The only cure would be to remove the cause; but in many trades, occupations, and daily activities, that is almost impossible.

A person whose health is one hundred percent normal, and whose psychic and physical body are in harmony, seldom has any allergic conditions and should not have; but few are one hundred percent normal. As the psychic faculties in an individual develop, however, and he becomes psychically attuned with the universal and Cosmic vibrations and establishes a perfect harmonium, he becomes immune to such conditions.

Our modern way of living is responsible for many allergies, for many of the diseases and physical abnormalities suffered by civilized man are unknown in so-called uncivilized countries. There are two possible reasons for this: One is that in most civilized countries more careful diagnosis is made; the list of diseases known by name has increased, and people are more alert to problems of health. The other, and



more probably correct explanation, is that in the so-called uncivilized countries, open spaces, and rural districts, people live closer to nature, closer to Cosmic vibrations and away from many of the electrical vibrations that disturb the psychic body.

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Statistics show that more suffer from cancer in civilized countries than in uncivilized, and in large cities than in country or rural districts. It may be that in the larger cities more suffering is diagnosed as cancer than in the rural districts, and that in uncivilized countries persons suffer from the same disease but without knowing that it would be diagnosed as cancer. That would make the list appear larger in large cities than in rural districts, and larger in civilized countries than in uncivilized. Whatever the cause, the fact remains that the nearer persons live to open spaces, the open country, and away from modernism, the less ill-health they have, except where unsanitary conditions exist.

In Northern Africa, in Algiers, for instance, there are native sections free from modernism and all electrical conditions; yet sanitary conditions are such that there is a great amount of disease. The people live in closely-built, dark, filthy huts that are breeding places for disease. On the other hand, out into the open spaces of Algiers where there is nothing modern, and no filth and dirt from small, dirty, dark slum houses, there is not so much disease.

One of the ideal forms of living close to nature was that enjoyed by the American Indians in times past. They were clean of body, clean in regard to sanitation and so forth. Because of their open, natural way of living, they were not subject to so many diseases. Along the banks of the Nile in Egypt, though, the natives also live in open spaces, but they live so uncleanly that they have a larger number of diseases than the American Indians ever had.

The mystic seldom suffers from allergic conditions. Naturally interested in psychic, occult, and metaphysical matters, he lives a clean, moral, right-thinking life, and takes care that his clothing, his home, and environment are clean. Thus sanitation enters to a large degree into his life, as it should. In other words, psychic development and proper living must go together.

It is inconceivable that a person interested in psychic matters and attempting to advance himself spiritually should remain unconcerned about his physical person or the condition of his surroundings. We should not expect him to tolerate unsanitary conditions any more than we should expect him to eat unwholesome food. His aspiration toward better spiritual conditions would naturally lead him to greater and greater effort to express in his physical life the order, beauty, and harmony which he hopes to achieve spiritually.

So much has been said in order that you may understand the importance of the experiments with the oil of eucalyptus and the rose perfume. The combination of vibrations emanating from the oil and perfume purify the atmosphere of your room and rid it of vibrations that are unhealthy and detrimental. The result is

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that your body becomes more sensitive to psychic vibrations, especially those delicate vibrations of sound, touch, and color that you would not sense otherwise.

Smelling the oil of eucalyptus in strong application or carrying a bottle about with you will not improve your health or better your psychic development—neither will your inhaling of the rose perfume in large quantities perform miracles. It will instead bring only a mental or emotional exuberation. The combination of the two, however, in the manner suggested, during the periods in your sanctum and occasionally in your bedroom at night, will produce interesting results. Regardless of what may be said by those who imagine it to be unscientific, it will be worth your while to discover the effect for yourself. Today or tomorrow some Rosicrucian somewhere in the world working in his laboratory or sanctum is likely to discover some simple formula, idea, or process that will greatly affect the health and happiness of all. The formula which we have been trying may well be the means of clarifying your sanctum to the extent of allowing the very contacts to be made which will result in everyone's benefit.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

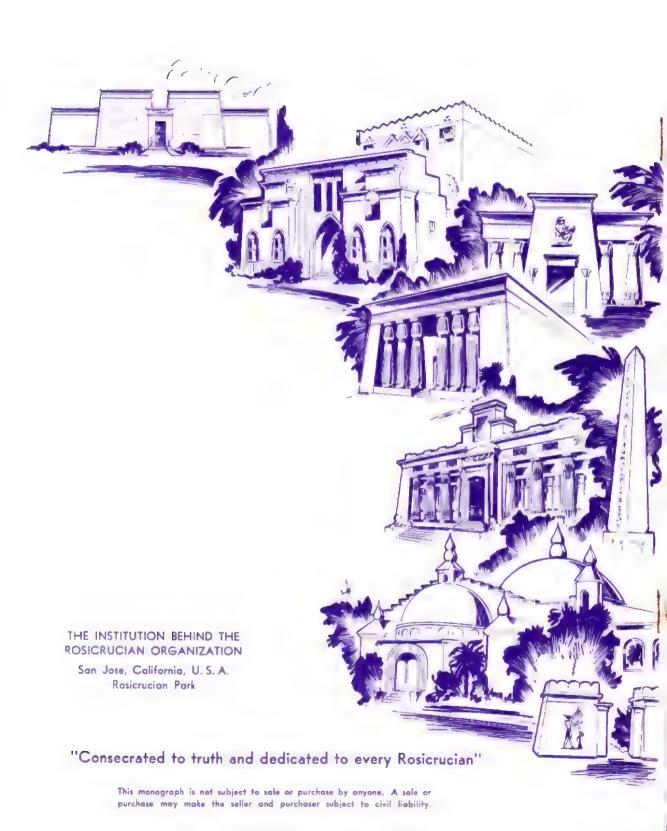


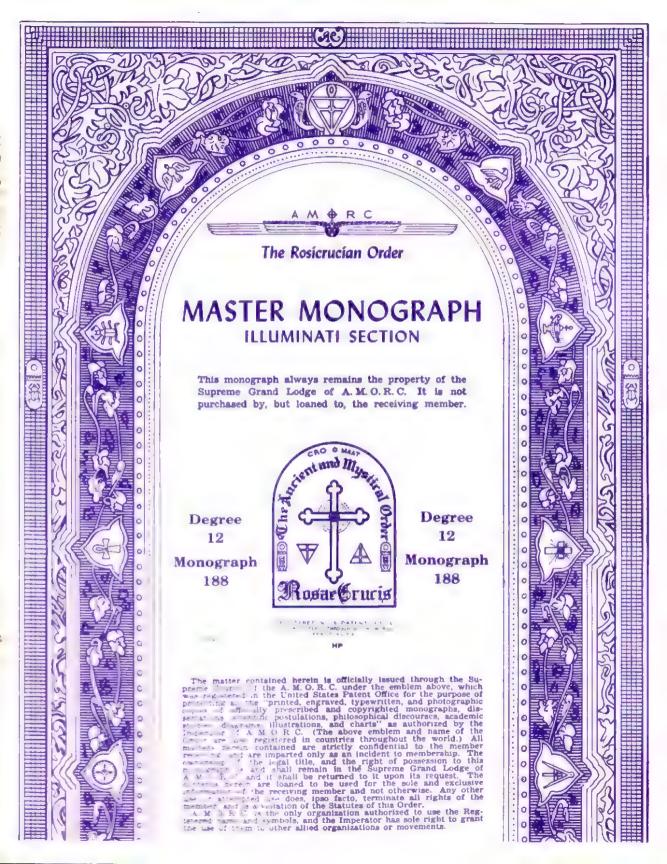
Summary of This Monograph

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- The human body is more sensitive to external influences than is generally recognized.
- An allergic person's body is hypersensitive to certain vibrations. Many suffer from allergy, often without being aware of it.
- The only cure for an allergic condition is to remove the cause, although medicine and therapy of various kinds may give temporary relief.
- Is becoming psychically attuned with the universal and Cosmic vibrations and establishing a perfect harmonium, one may become immune to inharmonious vibrations. The mystic seldom suffers from allergies.
- Psychic development and proper living must go together.
- I Unhealthy and detrimental vibrations are eliminated by using the oil of eucalyptus and the rose perfume as has been outlined in our experiment.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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I The Mystic's attunement with Universal law and harmony, and his ever-growing realization of the Self within, constitute enthronement of the Christ within. Self-realization is Christ-realization, recognition of the Christ Principle, as explained in this monograph.



The Divinity of Jesus the Christ can be fully explained under natural and divine law, without invoking miracle.

The result of such explanation is to dethrone him from the altars of dogma and superstition, and enthrone him on the altar of Love in the heart of Humanity.

This is long delayed, but cannot be defeated.

-J. D. BUCK, M.D., 1838-1916

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To the Members of the Esoteric Hierarchy, Greetings!

Recently I had the occasion to study some of the ancient Rosicrucian manuscripts in our research vault, with the view of introducing them to you now that you have reached a point in the Twelth Degree where their ideas may be of most value. By way of introduction to these higher esoteric ideas, I want to call your attention to a few esoteric principles that have always distinguished Rosicrucians from other students of the mystical, occult, and psychic principles of life.

Although it has always been announced here in North America that the Rosicrucian Order is not a religious movement, I have often wondered whether we should not rather say that "We are not a churchly or sectarian movement." There is considerable difference between a movement that functions as a church and a group of persons who are religious. While Rosicrucians are devout and hence do constitute a body of "religious" individuals throughout the world, the Rosicrucian organization is not trying to form another church or another religious movement.

It is not to be expected that a Rosicrucian will abandon his membership in the church of his selection, attend no church, or accept the Rosicrucian Order as a church. Since the Order does not operate as a church and does not encourage its members to abandon their church connections, it cannot be said to be either competing with the church or attempting to fulfill its function. There is, nevertheless, a deep religious spirit back of Rosicrucian philosophy, and Rosicrucians throughout past centuries were notably spiritual, religious, and devout in their practices.

Rosicrucian philosophy is nonsectarian. Every Rosicrucian has a great love for the God of the Universe, the Supreme Being, or the Supreme Architect. Rosicrucian teachings do not incline members to a special sectarian interpretation of God or religion. The Christian religion gives considerable emphasis to the deity, divinity, and superior powers and distinctions of Jesus Christ as the only begotten Son of God. That makes the Christian religion and its denominations sectarian.

On the other hand, there are millions of Buddhists who also believe in a Supreme God, Supreme Architect, or Supreme Being. He is not another God although through misunderstanding many believe that Buddha himself is worshipped as God. Many Rosicrucians in the past, and perhaps a majority in the early centuries, were Christians and worshipped Jesus the Christ. Throughout the

tians and worshipped Jesus the Christ. Throughout the Western world today thousands of Rosicrucians are devout Christians; yet they do not find in our work anything that detracts from their own devotion to the Christian doctrines. We also have Jews, Moslems, Buddhists, and others

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who find that our work does not interfere at all with their religious devotion or their sectarian ideas.

In most early Rosicrucian manuscripts, there are many references to the Lord Jesus, and Jesus the Christ. In that fascinating book Secret Symbols of the Rosicrucians a reprint of an ancient book of Rosicrucian symbolism, there are many diagrams referring to the Christ. Rosicrucians, however, both ancient and modern, have a slightly different understanding of Jesus the Christ than do those who are simply adherents of the Christian religion. Rosicrucians make a distinction between Jesus as a human individual, incarnated on Earth as the Son of God, and the Christ Spirit, or the Christus.

Every Rosicrucian will gradually come to understand that the Christ Spirit or the Christus symbolizes a principle, a power, a divine character, presented to us in the Christian Bible. Like many Rosicrucians of ancient times, those of today who are Jews, Moslems, or Buddhists admire, love, respect, and worship the idea of the Christ Principle, the Christ Spirit and the Christus without accepting Christian sectarian doctrines. To the Rosicrucian, it is important to understand that in the soul and spirit of every man there is a portion of the God Consciousness or of the God mind, wisdom, and power. That is the Christ Spirit or the Christus.

Orthodox Christian doctrines state that eternal life and redemption from original sin are dependent upon the acceptance of Jesus the Christ as lord and savior. It is not enough, state these doctrines, that an individual be godly, obey the Ten Commandments strictly, and worship God sincerely; for, while such a life may be free from commission of sin, the individual himself still shares with mankind the inherited burden of original sin. Of this he cannot rid himself until he takes Jesus into his heart and accepts him as a personal savior and redeemer.

Rosicrucians differ here. They claim that it is possible for man to live a godly life without having adopted Jesus the Christ as his personal Savior. Throughout the Earth, there are millions who have not been and probably never will be Christians because they know little about the Christian religion. Centuries before Jesus the Christ was born, there were millions who lived good lives. They could not be justly condemned to eternal punishment for not accepting a person not yet created. They could not accept the Christian religion before there was such a thing, and they could not accept Jesus as a savior before he was born, made incarnate, or

revealed to them. The Christian, however, has as much right to his doctrinal beliefs and interpretations as anyone, and it is not within our province to discuss who is right or wrong.

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Rosicrucians feel that instead of insisting that every individual ADOPT Jesus the Christ as his savior, it would be better to awaken, and ENTHRONE the Christ Spirit already dwelling within us. Ancient Rosicrucians came to realize that Jesus the Christ as a divine principle, spirit, or power in the lives of men, is not something external to man, dwelling in space and awaiting discovery and adoption, but that the Christ Spirit is already a part of our consciousness although we may have failed to recognize it or to work in harmony with it.

The average Rosicrucian who analyzes the matter will agree with the Christian doctrines to this extent: Until a man recognizes this Christ Spirit, awakens it, quickens it, and lives in accordance with it, he is lost and cannot find the external kingdom of peace and light, love, and life. In that regard, therefore, the Christ Spirit or the Christus can become the redeeming savior, the redeeming power for each of us.

From this point of view, Rosicrucians do not regard the Christus as a person who lived as a human being or as a special form of divinity not resident in any human body before. This does not mean that a Rosicrucian will deny that a human being such as the one represented in the Christian doctrines as Jesus did live. It is immaterial from the Rosicrucian point of view whether there ever was a special and only begotten Son of God born on Earth as the only true and real Christ and who had the only Christ Spirit within him. Whether or not there was such a historical person has no bearing upon the fact that in the soul and divine spirit of each of us resides some of the essence, mind, power, and spirit of this great Christus. This spirit within is like a person imprisoned in the Sanctuary or Celestial Sanctum in each of us. Because of our lack of recognition, lack of understanding and desire to abide by the wisdom, divinity, and spirit of that Christus, the Christ within us cannot function, guide, and lead us to fulfillment.

There is a difference between the idea of ADOPTION and that of RECOGNITION. Christian doctrines would have us believe that the Christ resides outside of us in the spiritual kingdom and that we must bring into our conciousness something that is not already there. Rosicrucians, on the other hand, believe that the Christ Spirit is born in us and resides in us from the moment that the soul enters the body, but that we must ENTHRONE it within our hearts and consciousness by our understanding recognition. It is much like saying that we must adopt God as the Supreme Being in the universe instead of recognizing that He already is. God exists

everywhere, and is within the soul and body of every individual. We do not have to adopt Him into our lives, but we do have to recognize, obey, and enthrone Him.

This leads us to the conclusion, according to the earliest Rosicrucian teachings, that man has within his

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Divine Consciousness two divine principles and powers—the God principle and power, and the Christ principle and power. Therefore, man can live, move, and have his being physically and mentally without the recognition and enthronement of Jesus the Christ, but not so happily and successfully as otherwise, for once he understands the Christ Principle within him, he finds new power and new possibilities that lead to an eternal existence.

It is the Christ Spirit or the Christus within that represents the psychic and divine. It is the Christus within that enables us to heal, to project our thoughts, to sense the thoughts of others, to control matters external to ourselves, and to regulate conditions within our bodies. The moment the Rosicrucian begins to develop his psychic powers, abilities and tendencies, he awakens, quickens, and gives recognition to the Christus within him.

This understanding of religious and divine principles will not make a devout Christian any the less reverential toward the historical Jesus the Christ. It will merely give him a greater and better understanding of who or what that character was, why he represented an ideal earthly form of the Christ Spirit, and how he was the "only begotten Son of God." Undoubtedly that character came to Earth to reveal the Christ principle in all of us and to point "the way" to eternal life and salvation; but the Christ is still with us and in us, though impotent—because of our lack of recognition and enthronement of him.

The idea, therefore, that there must be a second coming of the great historical character of Jesus to Earth to save the world again is not the understanding Rosicrucians have. The second coming of Jesus the Christ is the coming of recognition within our own soul and consciousness of the Christ Spirit or of the Christus.

As the Christian's "adoption or acceptance" of Jesus as a personal savior starts a new life for him, so will the recognition and enthronement of the Christus within begin a new cycle of life for you and bring you nearer the ideal life than anything else.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



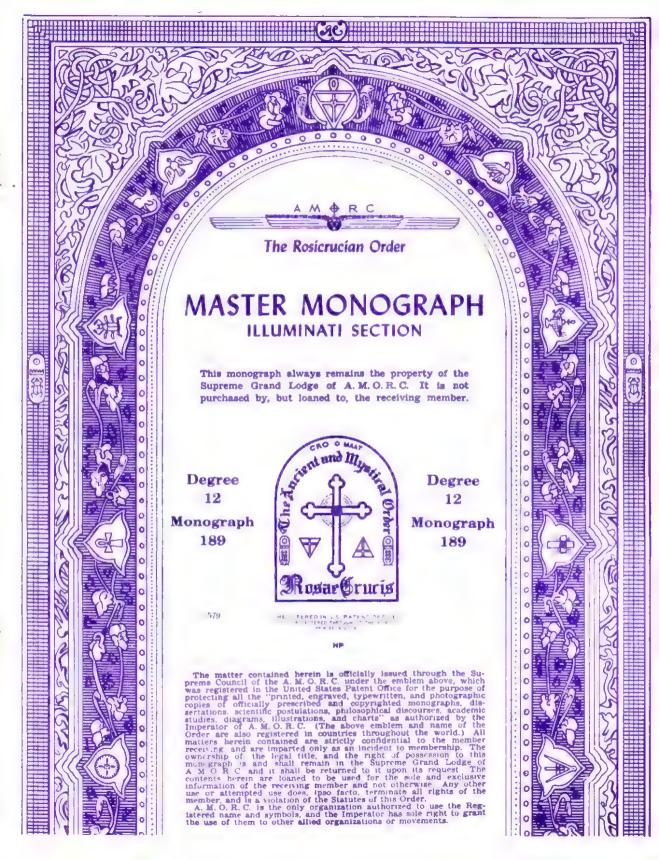
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- ¶ The Rosicrucian organization is not a churchly or sectarian movement, nor is it competing with the church or attempting to fulfill its function.
- ¶ The Rosicrucian philosophy is nonsectarian and does not interfere with sectarian ideas or religious devotion.
- ¶ Rosicrucians make a distinction between Jesus as a human individual, incarnated on Earth as the Son of God, and the Christ Spirit, or the Christus, which they come to understand symbolizes a principle, a power, a divine character.
- Rosicrucians claim that it is possible to live a godly life without having adopted Jesus the Christ as a personal savior.
- ¶ Jesus the Christ, as a Divine Principle, is already a part of our consciousness and needs only to be awakened and ENTHRONED within us, thus becoming the redeeming savior or power within us. The historicity of Jesus is of no importance to the Rosicrucian.
- ¶ Thus man has within his Divine Consciousness the God Principle and the Christ Principle. He can live without the recognition and enthronement of Jesus the Christ, but not so happily and successfully as otherwise.
- ¶ The moment the Rosicrucian begins to develop his psychic powers, abilities and tendencies, he awakens, quickens, and gives recognition to the Christus within him.
- The second coming of Jesus the Christ is the coming of recognition within our consciousness of the Christ Spirit or of the Christus.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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I To find joy in rendering humble service is an outward expression of inner growth. The Rosicrucian student's desire for satisfying service is demonstrated in his effort to improve himself and prepare for greater advancement. He thinks not only of his own personal spiritual attainment, but wishes to perfect himself that his mission may be fulfilled most acceptably.



... And our spirit knows, better than any, where truth lies. And every one of our actions is judged by the spirit of truth.

And it is this spirit that knows also that love and perfection will be applied in life in the simplicity and clarity of creative work. If the simplicity of expression, the clearness of desire, correspond to the immeasurable majesty of the Cosmos then the path will be a true one.

And this Cosmos is not the unattainable one, before which professors can only knit their brows, but that great and simple one which penetrates the whole of our life, building up mountains and setting light to stars on all the countless planes of the universe.

-NICHOLAS ROERICH, 1874-1947

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To the Members of the Esoteric Hierarchy, Greetings!

Perhaps after last week's monograph, you asked yourself this question: "Just what is the ideal perfect life?" It is a phrase, like the more abundant life, the ideal way, the perfect way, or the divine way, often met with in literature, in success, and in life. These terms are attempts to convey the idea of the happy, ideal, perfect life that all of us are seeking. It is true that the average person you will meet on the streets, in business, or in the social world will tell you that the possession of wealth or material things constitutes the most perfect or ideal life. He believes that if he had complete freedom from ill-health or financial worries, life would become happy and successful.

But is that true? Those in bad health, and those who do not seem to have enough of the world's material things, often say that there can be no more abundant blessing, nothing more necessary for the ideal life, than a strong body and enough money to meet all day-by-day necessities.

If this were true, the world would be filled with a great many persons living the ideal perfect life. We would meet happy, contented, cheerful persons in every city and community of the world. But it is not true. There are in the United States, for instance, at least a million people who have every form of material wealth, who do not have to worry about necessities of any kind. In addition to money, they have insurance policies, settled incomes, and know that as long as they live they will never be in want of any actual material thing.

There are several million people in the United States, too, who have such perfect health that they have never found it necessary to take a drop of medicine or to spend a single day in bed through illness; yet they are not ideally happy. Let us take the group of a million people who have plenty of money and also have good health. Sometimes their health is perfect because they are able to spend a great deal of money in going here and there, even to foreign health resorts, taking treatments to maintain it. With all their money and good health, they are seeking for some intangible, indefinite something that they feel is necessary to an ideal, perfect life.

How often it is that when a person feels he has enough money to retire and just stay at home to look after the money he has, he becomes stingy, greedy, and crafty--in every sense more miserable



than the hardworking man who is earning just enough. If the possession of money and good health were in themselves sufficient for the ideal perfect life, many of our great charities, many of our great institutions and colleges and humanitarian movements would probably never have been created.

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Miss Florence King was one of the most popular debutantes of the social circle of New York City in 1909, 1910, and 1911. When she became twenty-one, she began to help one of the New York churches spread its good work. She wanted to do more than merely give money; so she organized the young people's Bible School in that church and became its superintendent and teacher. It was at that time that I knew her, and I think I have never seen a young woman so attractive, and with such a wonderful singing and speaking voice. To the boys and girls of her Sunday School, all of them teenagers, she seemed an angel. They did not consider her wealth; instead, it was her way of talking, her kindness and gentleness, her sincerity--these were unique, outstanding, and impressive.

For a number of years in addition to her Sunday School work, she was doing charitable work in and around the slums of New York. She manifested in everything she said and did a restless desire to do something that would further an ideal in her life. We could not imagine what her desire was, but we did realize that while her Sunday School work occupied a great portion of her time, it was somehow secondary to what she considered her prime objective.

Then, after four years, she gave up her Sunday School work, all of her social contacts and activities, her home, friends, parents, and left New York for China. There she took charge of a mission far away from modern civilization, and began teaching Christianity to a group of three or four hundred Chinese boys and girls. We were puzzled that she could not find among the poor and ignorant of New York City the opportunity to do humanitarian work and to practice her principles.

It seemed so fantastic and unnecessary that she should select an isolated and almost uncivilized section of China to fulfill this strange mission, but there she stayed for ten or twelve years of service. Amid almost complete poverty and unsanitary conditions where her parents' wealth or her own would have done little good even if she had had millions, she finally contracted leprosy and in two years died from it. While still what many would call a young woman, unquestionably beautiful and attractive, she died and was buried in the leper cemetery among many who were unknown. Her death attracted no attention, for her hundreds of well-to-do friends in New York had completely forgotten her, despite all their former protestations of friendship.

In the letters she wrote from China, accompanied by occasional photographs of the appalling conditions surrounding her, she con-

tinued to voice the conviction: "I have found the ideal, perfect life that gives me all of the happiness, all of the joy, all of the contentment and inspiration that I wanted to find."

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Most missionaries in foreign lands are of that same mind. I never yet have heard of one who had gone to foreign lands for the sake of the financial reward or remuneration. The financial assistance is never sufficient to constitute a weekly salary for those who are devoting their lives to missionary work, never large enough to allow them to live comfortably, or even properly, from day to day. Some purpose other than a desire for financial remuneration or comfortable living motivates most missionaries, if not all of them. Fortunately for many, the Cosmic does inspire in the consciousness, hearts, and minds of certain individuals the desire to render such service and to find perfect joy and happiness in doing it.

In my contacts with well-to-do and important businessmen in the United States, I have never found one really successful, who was not prompted inwardly and Cosmically to do more with his wealth, wisdom, knowledge, power, and facilities than simply to lead a lazy life and squander them. There are such persons; but, fortunately for me, as a young man, I never came closely in contact with them. Such persons are never in the big commercial world, and never prominent in the social world. They are outcasts in every sense, and the only place you contact them is in the sporting world or the society world. Whenever you are among successful, happy people who are wealthy, you find that they are using every opportunity to do something more than accumulating wealth or spending what they have.

By this we see that the real, ideal or perfect life is not only the occupation of the mind and hands in creating or doing something, but also the concern of the individual to satisfy that strange restless anxiety of the inner consciousness to fulfill what the Cosmic has created as his real mission in life. That mission may be one of a thousand things. Until we find what it is in some way, or have it revealed to us, we keep searching and seeking. Whether we are poor or rich that restlessness of spirit will still persist. That longing cannot be mastered, extinguished, or conquered in any material way otherwise. Finding "the way" or finding "the path" is, therefore, finding our mission in life. That is the fulfillment and the realization of the ideal perfect life.

I feel certain that those who join the Rosicrucian Order, at least those who continue their studies into the higher Degrees, do so with the idea of finding their life mission. Certain it is that many have found their mission—the perfect way of life for them—as a result of their Rosicrucian association. As it begins to unfold in consciousness or in actuality there comes the desire to perfect oneself in order that that mission be fulfilled most acceptably.

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In fact, many have written that with the attainment of these higher Degrees and a glimpse of the possibilities for satisfying service which daily grow larger, they have sought ways and means of strengthening themselves, deepening their experience and making preparation for even greater advancement. In this, they have inevitably reported, they have gone back to a renewed performance of past exercises, mainly those of the Tenth Degree.

Those exercises were not difficult or sensational in any way. They were all very simple, in fact. Now, however, the members who have written say they have remembered them and have gone back to using them again. Few, if any, have chosen a particular exercise as outstanding and worthy of practice to the exclusion of all others. Some have even gone back to practice the experiments of the First, Second, and Third Degrees for the satisfaction of accomplishing easily what once was a bit difficult. In this way they were enabled to reassure themselves as to their own unfoldment. They noticed that their auras had grown and their psychic perception was much keener.

Interestingly enough the bowl of water came in for a comment. At least one member reported that after a more or less restless night, he discovered that the bowl of water had been missing from his sleeping room that night. This was reassuring evidence to him of the difference its presence had made in his rest.

Because of these reports and the success attained by those of this Degree who reviewed the experiments and exercises of the lower ones, it seemed worth mentioning, for I recognize the value of such a procedure. As a suggestion for the coming weeks, I think it would be helpful for you to practice again any of the experiments you may find particularly interesting to you between monographs seventy-one and ninety-five of the Tenth Degree. Devote just a day to an exercise and you will have a most pleasant and profitable experience.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



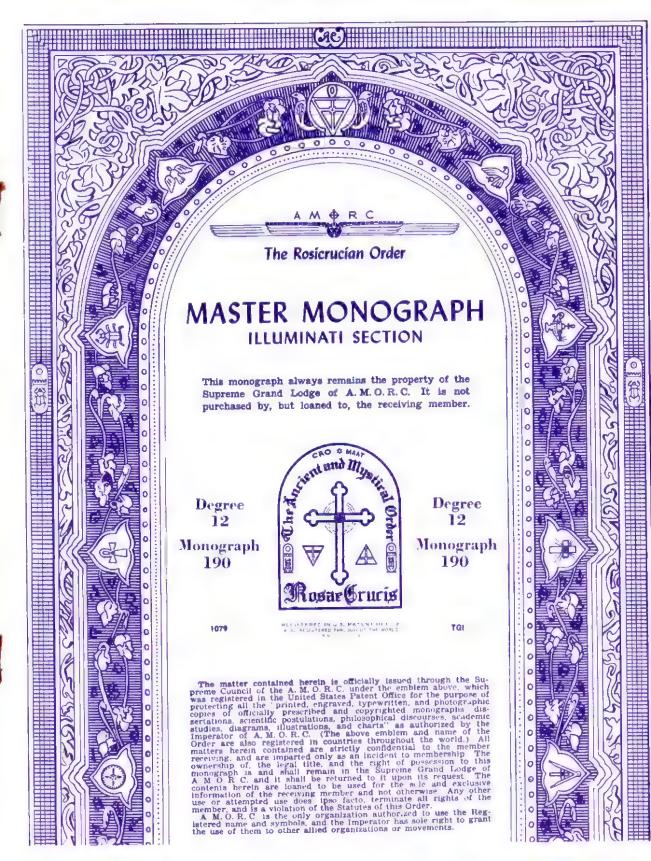
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- A question asked by man is "Just what is the ideal perfect life?" It is not the mere possession of good health and sufficient money.
- ¶ The real, ideal or perfect life is not only the occupation of the mind and hands in creating something, but also the concern of the individual to satisfy that inner anxiety to fulfill his real mission in life as ordained by the Cosmic.
- ¶ The Cosmic does inspire in the consciousness and hearts of certain individuals the desire to render humble service and to find perfect joy and happiness in doing it.
- ¶ Those who continue their studies in the higher Degrees do so with the idea of finding their life mission.
- To develop greater possibilities of satisfying service, higher Degree members derive much benefit from review of the earlier Degrees, and particularly by repeating the exercises of the Tenth Degree.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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To allow the Christus within you to become a conscious factor through your thinking is to harmonize your consciousness, mind, and body with the Cosmic. This was said somewhat differently but quite beautifully by Judge Troward in one of his Doré Lectures.



But the key to this enfranchisement of body, mind, and circumstances is in that new thought which becomes creative of new conditions, because it realizes the true order of the creative process. Therefore it is that, if we would bring a new order of Life, Light, and Liberty into our lives we must commence by bringing a new order into our thought, and find in ourselves the starting point of a new creative series, not by the force of personal will, but by the union with the Divine Spirit, which in the expression of its inherent Love and Beauty, makes all things new.

-THOMAS TROWARD, 1847-1916

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To the Members of the Esoteric Hierarchy, Greetings!

In connection with "ideal life and the perfect way of living," I think it appropriate to say a few words about health from the esoteric point of view. Whether you look at the body as a chemical combination of earthly elements functioning because of some invisible energy, or whether you look at it as a combination of flesh and vegetation animated by a divine power, the fact remains that man is a mass of cells. These cells are not greatly different from those which constitute the stem, leaves, and petals of a rose, or the trunk, branches, and leaves of a tree, or the blades of grass or any other living matter.

These cells have something more in them, however, than mere physical substance. There is something that gives them vitality and keeps them alive.

Healthy cells hold together, unite their vitality and cooperate as one. A thousand grouped together in such cooperative action function as one cell. When the human body is functioning properly, all of its thousands upon thousands of cells are as one. Each cell absorbs nourishment and carries on its specific functioning like a living body. It consumes food or material elements; it breathes or consumes vitality and energy; it digests its food or nourishment; and it reproduces itself.

The vitality in every cell is an invisible and divine element. It is a power and energy that is vibratory. It is like electricity and other forms of energy. Like human beings in a community, cells are classified according to their function or purpose in life. There are cells that have no other purpose than to produce bone. No matter where they may exist, they will make bone. Other cells make hair roots, fingernails, blood, teeth, and muscle. Cells that form muscles and parts of the heart or lungs are different from those that create and form muscle, tissue, and other parts of the body.

The great mystery of cell life is the consciousness and energy which each has. Some degree of Cosmic or Divine Consciousness gives it its specific function. How else could a bone cell produce only bone, or a hair cell nothing but hair? We cannot attrubute such functioning and such intelligence to mere "chemical action."

In addition to this consciousness, there is the matter of vitality and energy, because each cell not only has to have vitality to give itself life, but also has to assist in giving vitality

to the rest of the body. In the ideal body, all of these cells vibrate in harmony. They have a vibrating energy of the same rate, frequency, standard and quality. Unified vibration throughout the body constitutes the power of the entire body. When this power is high and of the normal

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rate, the whole body is in unison and harmony with the vibrations of the universe, carrying on its constructive work, destroying unwanted cells and building up new ones.

If something happens that causes the cells to vibrate at a lower rate than they should, then the "spirit" of the body becomes lowered. We often hear people speaking about their "low spirits." They mean they are despondent, depressed, tired or exhausted, or perhaps very sick. While many use the phrase allegorically, they are really speaking quite truly, for if the vibratory rate of the cells in the human body becomes low, each cell is weakened, is ready to disrupt, to die and become putrefied.

Many persons suffering from cancer are not suffering from a disease germ or bacillus carried in the blood or the lymphatic stream. Science has yet to find a germ or becillus for cancer, though research arouses the suspicion that a virus may be the cause. For that reason cancer is not as yet actually established as infectious or contagious. You cannot transfer it from one person to another, or from a human to an animal, though there is experimentation in transferring some of the broken-down cancer cells to a healthy animal. That is why science has never been able to find a drug, or serum to cure cancer. In other diseases that are the result of the activities of a germ or bacillus, science has been able to find an "antidote," but not so in the case of cancer. What is it then that enables cancer and similar malignant growths to develop in bodies seemingly healthy? There might not have been any other disease, pain, ache, or ailment; but the bodies were not healthy, else malignant growths could not have grown.

All persons suffering from disease where the cells break down, become atrophied and die, are really suffering from another strange condition: "vibrations of a low order." The whole vibratory energy of their bodies is at a low rate; and this permits the otherwise healthy cells to become weak, to break down, congregate in different parts of the body and die together to form an atrophied mass. Discovering this fact led us to test the Rosicrucian theories of raising the rates of vibrations in such human bodies. We found that as the vibrations were raised, the disease ceased and the dying cells ceased to die; new cells were immediately constructed, and the diseased condition rapidly passed.

Therefore, the ideal perfect life is that life which is in harmony with Cosmic and divine vibrations. This is not merely a mystical element or principle--not just a Rosicrucian idea or theory. In over five hundred cases, it was demonstrated that as the psychic and divine vibrations of energy in the human body were raised to a higher plane, cancerous or similar conditions quickly disappeared.

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No matter what may have been the so-called pathological, chemical, biological, mineral, or other cause, and whether or not scientists ever will be able to find a specific germ or bacillus, the fact remains that the real cause of cancer or any kind of malignant destructive growth in the body is "unhealthy vibrations of the body."

We know that a normal healthy body is so constructed that if germs or bacilli are taken they are destroyed or prevented from establishing any diseased condition. God and Nature have provided wonderful ways for taking care of germs or bacilli that get into the body. Every time we drink from wells, springs, rivers or lakes, we take bacilli or foreign matter into our systems that might easily start trouble were it not for God's provision that such cells be consumed and destroyed. In the food we eat we also take into our bodies cells that might become very injurious to other cells. However, these bad cells are rapidly destroyed. such destruction of bad cells is possible only in a normal, healthy, properly vitalized body. If the vitality or the so-called "resistance" of the body is lowered through fatigue, extreme alcoholic drinking, mental poisoning, worry, sorrow, grief, anger, envy, jealousy, and hatred, the vibration of every cell is lowered to such a degree that it cannot destroy injurious matter; the disease then has an opportunity to make headway and operate in the body.

Regardless of the cause of malignant growths, they could not even get started on their path of destruction in a healthy body, for the army of creative and protective cells would rout them immediately. When the vibratory rate of the body is lowered to a certain point, such conditions as cancer and malignant growths can start and make headway, and nothing will cure such a condition until the rates of vibrations in the body are changed. You cannot change these rates of vibrations in the body by medicines or drugs. by surgery, or even by diet alone. We have found that diet has a part in raising the rates of vibrations, but is it not so important that other methods could not be used. In other words, even the matter of diet could be eliminated and you could still raise the vibrations quite high. One thing is certain: If the diet includes an overabundance of meat, the process of raising the vibrations is greatly slowed and delayed. On the other hand, a purely vegetarian diet does not raise the vibrations of the body any more quickly than any properly balanced diet.

Our experience leads us to believe that the only dependable, reliable, and efficient method of raising these vibrations of the body is through the principles outlined in the Sixth Degree, that of applying the Cosmic vibrations of Nous to the proper parts of the body.

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We see, therefore, that one of the important things in maintaining the ideal perfect life is not only the proper spiritual and mental attitude but also the maintenance of the proper vibratory condition in the body. Of course, the mental attitude has a very large part to play in it, because our thinking, our beliefs, and our emotional reactions can certainly raise or lower the vibrations of every cell in the body. That is why we have stressed the importance of the spirituality of your consciousness. It is not a matter of the spirituality of your soul because, after all, the soul within you is spiritually perfect and nothing can lower it. Your psychic self or your psychic body and psychic consciousness can be lowered through your thinking and your emotional and mental attitude. The more beautiful thoughts you think, and the more you harmonize your thinking and mental activities with the harmony, goodness, and beauty of the universe and God's laws, the more you will raise the rates of vibrations of your body to a healthy stand-By allowing the Christus within you to become a conscious factor through your thinking, and by allowing the Christus principle in your consciousness to develop to a point where you give consideration to the spiritual qualities of your life and the spiritual things around you, you harmonize your entire consciousness of mind and body with the universe and with the Cosmic. This brings a higher rate of vibrations to your body, prevents disease, and prevents anything from breaking down the high quality of the cells of your body.

For an ideal, perfect body which will enable you to enjoy an ideal, perfect life, you should develop a spiritual quality in your nature, your mind, and your emotions. This will help you spiritually and physically. It will enable you to use this divine energy and vibratory power for things that cannot be done by the mind and brain alone. The whole combination represents the ideal mystical development, the ideal psychic development, the ideal physical development, and these three constitute the ideal, perfect life.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

(This monograph was written by Dr. H. Spencer Lewis.)

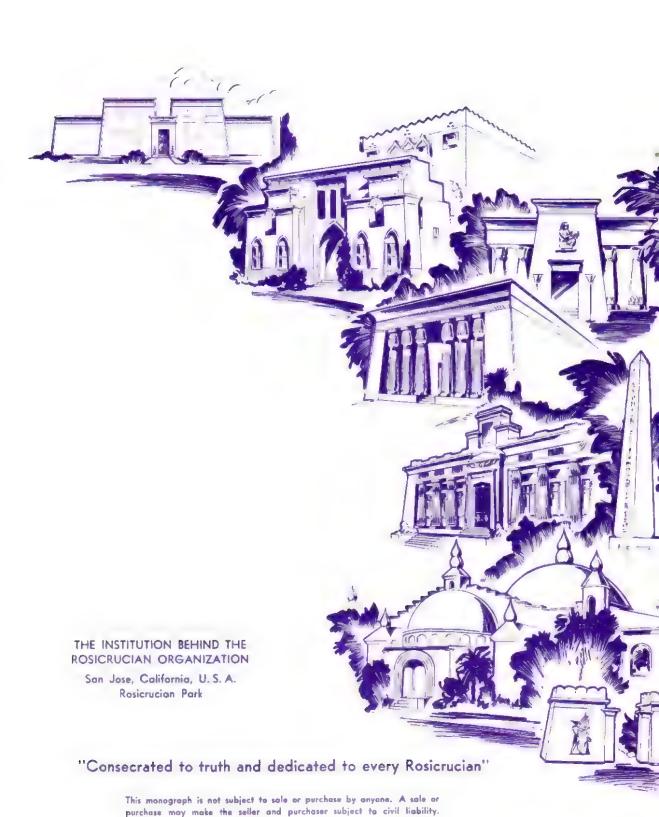


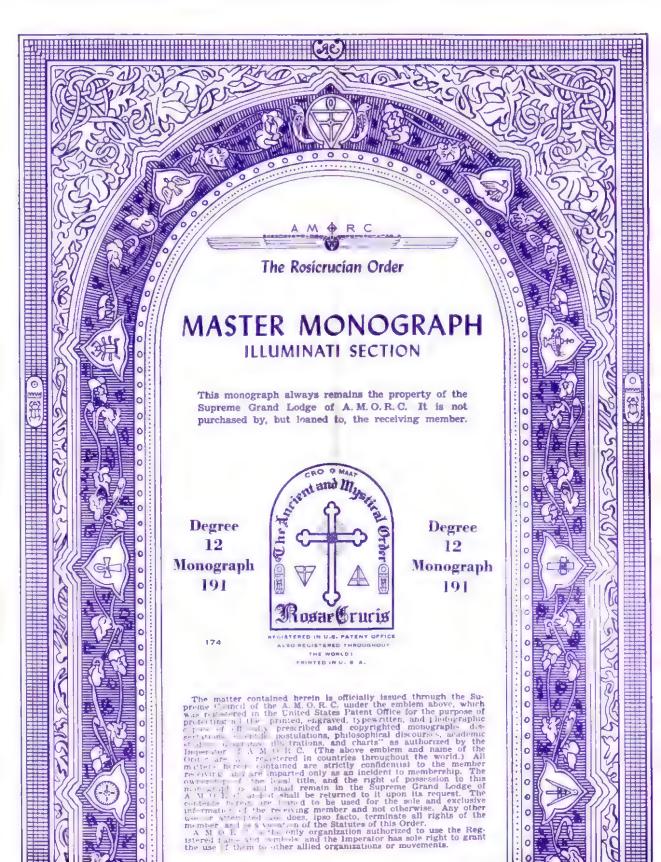
Summary of This Monograph

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- ¶ Each cell absorbs nourishment and carries on its specific functioning like a living body. It consumes food or material elements; it breathes or consumes vitality and energy; it digests its food or nourishment; and it reproduces itself.
- The great mystery of cell life is the consciousness and energy which each has. The vitality in every cell is an invisible and divine element; a vibratory energy.
- In the ideal body all cells vibrate in harmony, their unified vibration constituting the power of the entire body. When this power is high and of the normal rate, the whole body is in unison and harmony with the vibrations of the universe, carrying on its constructive work, destroying unwanted germs and building new cells.
- ¶ A low vibratory rate of the cells causes cells to weaken and die, to form atrophied masses such as cancer. To raise the vibrations will eliminate the cancerous condition.
- The only dependable and efficient method of raising these vibrations of the body is that of applying the Cosmic vibrations of Nous as outlined in the Sixth Degree.
- ¶ By allowing the Christus within you to become a conscious factor through your thinking, you harmonize your consciousness, mind, and body with the Cosmic, bringing a higher rate of vibrations and thus preventing disease.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ As emphasized in this monograph, the mystic role is not a passive one. Rather, it is one of active application of Cosmic principles, reflecting the inner light outwardly in everyday living and daily experience. The following lines still further elaborate this thought.



We have seen that the great theopathetic mystics, the real inheritors of the 'new direction of life,' have always been concerned not only with 'highness of love in contemplation,' but with hard and active work. They swing between Time and Eternity: between fruition of God and charity toward men. 'These two lives,' says the Cloud of Unknowing, 'be so coupled together that, although they be diver: in some part, yet neither of them may be had fully without some part of the other . . . so that a man may not be fully active, but if he be in part contemplative; nor yet fully contemplative, as it may be here, but if he be in part active.' This is the pure doctrine of mysticism; . . . The splendid mystic balance of ecstasy and practical ability, of outgoings in charity toward God and man, 'the ascent and descent of the ladder of love' is early manifested in him. Inspiring spirit and industrious will, he thinks, are not opposite, but complementary expressions of life; and man's will and work are themselves a part of the divine energy.

-EVELYN UNDERHILL, 1875-1941

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To the Members of the Esoteric Hierarchy, Greetings!

While you are continuing your meditations and practices for improving your Cosmic attunement and increasing the vibrations of your body, I want to share with you some thoughts growing out of recent correspondence.

The response from the members in the higher Degrees who answered my appeal for help in doing humanitarian and healing work has been far greater than I expected. It particularly pleased me that so many wrote: "I am proud of the privilege, and happy that you wrote asking for my spiritual, moral, and other support in these humanitarian activities." These letters all contained brief reports, and there were two or three things that practically all agreed upon.

I am sure that most of you would say the same thing. First of all, most regret not having started the Rosicrucian work years ago. That is the regret of ninety-nine per cent of our members. It has always been my regret although, as I have said, I did discover these teachings and this sort of work while still a fairly young man. I wish that I had contacted all of the work of the Order before I was twenty-one. It would have given me the ability to do all of the things I have not been able to do completely during the last ten or fifteen years. It is only now that I am beginning to have the time and understanding to do many of the things I can and want to do.

Nearly all of the members have mentioned next that the Rosicrucian teachings have made remarkable changes in their lives. I have seen that also among our members here in California. I have watched them join our organization, and in a year or two I have seen changes in their dress, talk, and manner of living. Many would now rather read of the mysteries of life or spend time in some creative occupation than spend evening after evening in a useless round of gossip, parties, and inferior shows which they used to enjoy. In nearly every case their health has improved greatly because of two things: First, they have adopted a diet more in conformity with the principles of our teachings; second, through following the exercises in the monographs they have made themselves immune to chronic conditions and ailments.

We made an extensive investigation some years ago during a "flu" epidemic in the United States and found that very few of our members beyond the Third Degree were affected, although neighbors all around them had been. We found out, too, that when others in the family became infected, the member was able to give treatments that soon brought an end to the condition. On our Rosicrucian Tour in 1937, although we

went to countries and sections where the water was contaminated, the air impure, and native conditions filthy, not one of our members became sick or affected. Hotel and steamship people and tourist agents alike said that our party of almost two

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hundred persons was the first large party to leave New York with everyone healthy and to return three months later with all still in the same condition. We met many who had been visiting the same countries and who had become affected with sore eyes, upset stomachs, and diseases of different kinds.

Many members emphasize that they now have a better understanding of and get more happiness and joy out of their religion. This is good, for many are often saddened by their religion, especially by its idea of death. It makes them despondent and unhappy in spite of the fact that they still believe in immortality and eternal life. When you approach the time of transition, and feel your future life is to be one eternal existence in some distant place unknown to you, it is not a thought that brings great joy. Most of our members, however, have overcome the sadness of that idea. Our members seem to have no fear of death, or transition, and no worry about the future. They find happiness in their everyday affairs, understand their religious teachings better, and seem to have a spiritual fullness greater than anything ever obtained from their church or Bible readings. This is as true of members who are Jews as it is of those who are Christians. So far as the Cosmic and spiritual laws are concerned, there is no difference between a Christian, a Jew, a Moslem, or a Buddhist.

From letters recently received, I notice another thing, and that is that our members generally have found through their own practical experiences a Karmic blessing from giving something away or doing some service or favor for someone else. Hundreds have written that they have found that giving something toward a movement has brought them great joy. There is a difference between the usual form of tithing to some church or charity and giving something when it is most needed.

If we give something away suddenly and impulsively when it is most needed, something of the same value comes back in some strange way through the workings of the Cosmic. Not, however, if we give only with the idea of receiving in return. That is not the spirit. To give a dollar to the poor, or to a charity, expecting to have it returned doubled within a week, is to miss the point altogether.

On the other hand, to give away the last thing one has, to make a sacrifice and leave oneself in want, through an impulsive temptation to give something away is equally wide of the mark. Self-preservation is a fundamental law of nature, the Cosmic, and the spiritual world. If you are hungry and have only one loaf of bread, it would be ridiculous to give that away and have nothing to eat. It would be logical to give



a portion of that loaf to someone who is starving, even though you might enjoy the whole loaf yourself. There is a difference between giving sensibly and giving foolishly. There are people who earn nothing for themselves because they know someone will

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provide for them. Giving to such would not help them or fulfill the Cosmic law. There are as well those who will give away nothing regardless of what they may have, but the Cosmic never helps that type of person.

Many think that if we could eliminate the idea of war, all nations would be happy. War is not the only thing that destroys happiness throughout the world. It is just one form of the unrest, the misunderstanding, the deception, the weaknesses of human nature. If manufacturers of gunpowder, ammunition, and guns were to stop making these things, the nations would fight each other with stones and clubs. If you took the stones and clubs away, they would try some other way. You cannot change this condition among people by telling them to forget about war. You have to start by cultivating a spirit of love, wisdom, and understanding in their minds. When persons begin to think rightly about themselves and their relationship to God and the Cosmic, they stop thinking about hatred, envy, and jealousy; they begin to develop a brotherly love toward each other, and that will more quickly do away with war than anything else.

Even two nations which have never had an actual war can still interfere with each other's happiness by failing to cooperate and to do the things they should do. The mere fact that neighbors do not shoot each other or try to injure each other's bodies does not prove they love one another, or are doing the utmost of good. Neighbors may have adjoining yards, may never fight or quarrel, perhaps never become acquainted, or do anything of a cooperative nature. That is almost as bad as if they were constantly quarrelling. We were put here to work together, help, and love one another.

I often wish I could let you know how I have found things throughout the world with my psychic experiences. Knowing the Residucian principles, and seeing them constantly in operation, is different from believing in religious principles and just trusting to God to put those principles into operation. God expects us to take care of our own problems, and only when something seems impossible will He inspire us with the correct idea or give us help.

Most of the time I carry out my plans and try to do the things I want to do without thinking about God at all. I do not take God into my plans, then sit down and just pray, leaving it to God to carry them out. I know that if I am doing the right thing, planning the right way, and have the proper unselfish motive, God will be around me to help me. I do not have to concentrate, pray about it, or worry about it. I must go ahead and work as hard as if there were no one else to help me. I know this will seem a new kind of a religion to many, and some will say it is not correct. I disagree with them.

In the first place, I dislike a hypocrite and I have found many who carry their religions on their sleeves. In front of

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others and in churches they talk about religion and about leaving everything to God; but in private they leave to God the things they are too lazy to do for themselves. The only time they pray is when they are in some sort of trouble or emergency. They only help someone when they feel there is going to be some reward, return, or profit from it.

I have never made it much of a practice to visit the homes of our members, but every time I do I can feel the vibrations of a real Rosi-crucian home. You can always sense there health and happiness, even though some members in the family do not agree.

I know many of our members have great difficulty in maintaining their Rosicrucian ideals among others who do not agree with them. In some cases the husband does not agree with the wife, and in other cases the wife does not agree with the husband, and in many cases the younger children, aunts, brothers or sisters do not agree with them. I know that many a member has unhappy moments listening to the mockery of some person in his own home who condemns the Rosicrucian philosophy and calls it all a fraud, and its members "gullible." The early disciples of all religions and cultural movements of the world have been mocked in that way, and it has meant nothing. A pioneer in anything different or better always runs the risk of ridicule and mockery. History has shown that the minority is generally more right than those who ridicule.

We of the higher Degrees represent an independent, separate empire of human beings—an empire of souls rather than of bodies, and of minds rather than of laborers or capitalists. We have something dearer and more wonderful in common than do the average humans, and we enjoy things which they miss. They do not know what they are missing, but we do. We hope that gradually all human beings will be awakened to realize the joys of the higher things. And so, until next week, do as much as possible in your meditation periods to raise the vibrations of your mind and body so that you will come nearer to living the "ideal, perfect way."

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

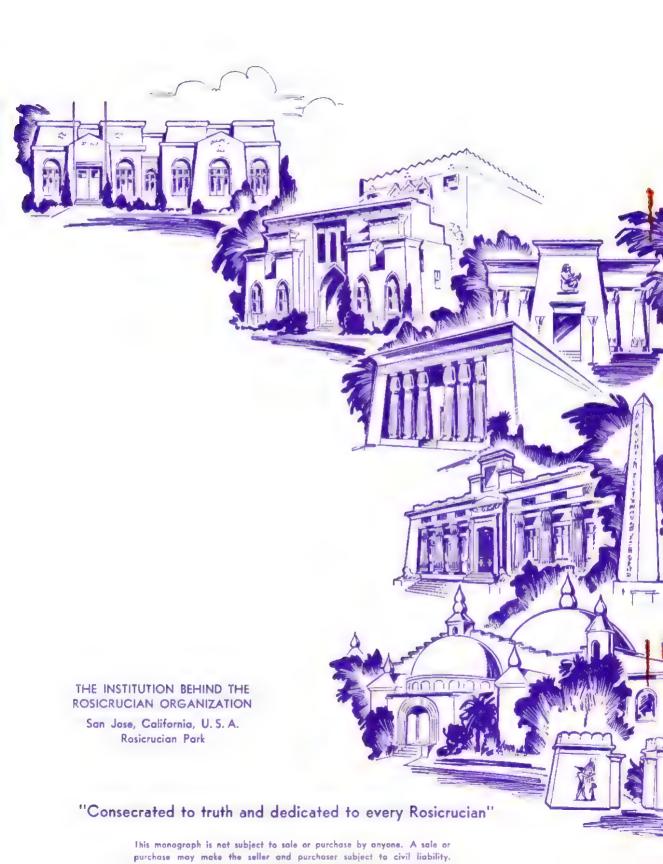


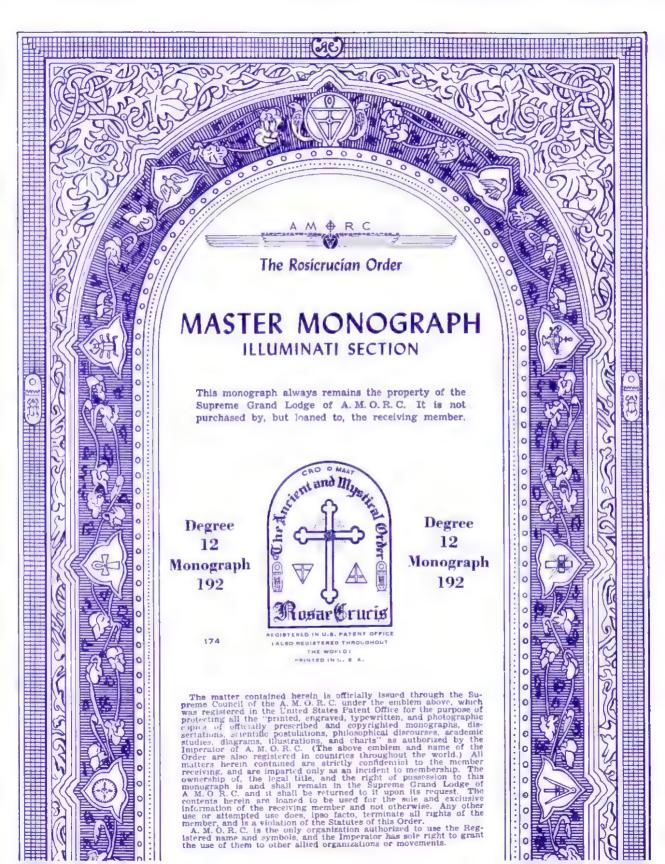
Summary of This Monograph

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- F Remarkable changes occur in the lives of Rosicrucian students.
- ¶ Speech, manners, dress improve, and constructive interests supplant inconsequential and unprofitable ones.
- Improved health is generally noted with increasing resistance to disease and illness.
- Members seem to have no fear of death; everyday affairs are dealt with enjoyably, while joy and understanding are imparted to their religious teachings.
- ¶ Karmic blessings reward members for service and charitable acts which are done with no thought of or desire for profit.
- ¶ Right thinking by people about themselves and their relationship to God and the Cosmic, and the cessation of thoughts of hate, envy and jealousy, would eliminate war.
- ¶ Knowing the Rosicrucian principles and seeing them constantly in operation is different from believing in religious principles and just trusting God to put those principles in operation.
- We of the higher Degrees represent an independent, separate empire of human beings—an empire of souls rather than of bodies, and of minds rather than of laborers or capitalists.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ That years of study and preparation preceded Jesus' ministry is generally accepted by the serious student whose studies are not confined to the brief record given in the New Testament. The following quotation further emphasizes this fact.



And here closes the New Testament story of the boy Jesus at the age of thirteen, which story is not resumed until His appearance at the place of the preaching of John the Baptist, over seventeen years later, when the boy had reached the age of a man of thirty years. When and how did he spend those seventeen years? The New Testament is totally silent on this score. Can anyone who has read the above imagine that Jesus spent these years as a growing youth and young man, working at His father's carpenter bench in the village of Nazareth? Would not the Master, having found His strength and power, have insisted upon developing the same? . . . The New Testament is silent, but the Occult Traditions and Mystic Legends tell us the story of the missing seventeen years. . . .

The occult teachings inform us that the seventeen or eighteen years of Jesus' life, regarding which the Gospels are silent, were filled with travels in far and distant lands, where the youth and young man was instructed in the occult lore and wisdom of the different schools.

-WILLIAM WALKER ATKINSON, 1862-1932

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To the Members of the Esoteric Hierarchy, Greetings!

This week again I want to take up with you another important point in connection with the development and maintenance of the spirit of "Christus" within your being. I suppose you know that those of the Jewish faith do not accept "Jesus Christ the Saviour" as the Christians do. Jews. however. like Buddhists. Moslems, or those of other sectarian denominations, do recognize two very outstanding points:

One is that historically there was in the early years of the first century an individual whom the Christians called Jesus, who was a master. teacher, and demonstrator of divine laws. The Jews do not accept this person as "divine," "uniquely born," or as the only son of God. They do not argue about the Virgin Birth and other details of his experience, for they realize that Christian doctrines and teachings may be dealing with mystical principles not to be taken literally or in a physical, material sense. They accept such matters as being purely of Christian belief. With Christians the world over, however, they admit the *Christus. * To them it has no bearing upon the divinity of Jesus the Christ. To them, the Christ Spirit can and does exist, and can enter the consciousness and being of every individual who lives a good and noble spiritual life.

There are, of course, many Jews unacquainted with the principles of their own religion, who know little or nothing of the true principles of mystical spirituality. To such, anything pertaining to Jesus the Christ, the Christus, is simply taboo because they cannot concede even a partial point that appears to be of a Christian nature. Such persons even refuse to join the Rosicrucian Order because its symbol is a cross. To them, every cross means Christianity. However, we are happy to say that many have gradually learned the difference and some have become loval members of AMORC while retaining their Jewish orthodoxy.

The second important point is that Jews and Gentiles alike realize that the healing which Jesus the Christ accomplished was not due entirely to an inflow of spiritual power with which he was not acquainted. There are Christians who believe that the healing done by Jesus was due entirely to his possession of divine healing power which had no connection with anything studied, learned or practiced. These Christians believe that from the moment Jesus was born, if his tiny baby hands reached out and touched a person sick or in pain, there was an instant healing. They seem to think that his body was like a powerful magnet that contained a special divine force and power that could heal. raise the dead, cause the blind to see, and all that sort of thing.



That is a serious mistake. It makes no difference how divinely Jesus was born or how much divine power passed through his consciousness, or how specially he was sent by God to do healing work among men, he still had to learn how to

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apply that power, and for what purpose. In other words, it was not just the possession of some special divine healing power that made Jesus the great miracle worker. The spiritual historical records establish the fact that Jesus was an apt and unusual student, even during his youth. Further, analyzing his teachings and parables, it is evident that he was familiar with the teachings, principles, and ideals of different religious sects and cults in his country, and with the customs, habits, and activities of the people who lived near Palestine, Egypt, Persia. and in other countries of the East.

If Jesus had found in his youth that it was unnecessary for him to study or to learn because of a wonderful healing power that needed no instruction or practice, he certainly would not have spent so much of his youth in study. Whether or not you accept the story presented in The Mystical Life of Jesus, and whether or not you accept other historical accounts of Jesus' years in various schools, monasteries, and temples, you must admit that he studied somewhere. His language, manner of speaking, references to the customs and habits of different nations and people, and his parables indicate a knowledge of the teachings and practices of many different nations, cults, and schools. He acquired this knowledge somewhere. This sort of knowledge is not "divine wisdom" born in the soul or consciousness; it is worldly knowledge rather than "spiritual wisdom."

Jesus did many things during his life which gave evidence of knowledge attained in mystical schools and temples. For instance, he went into the wilderness or isolation for meditation and reflection. He knew of baptism and the use of water symbolically and spiritually. He was acquainted with the methods of temptation, how the "tempter" makes his appeals, and how to combat them. His instructions, demonstrations. and lectures to his disciples and followers were in the mystic tradition. He conformed to the accepted mystic practice of remaining in secrecy, withdrawing himself from the public at times. He resorted to other practical exercises included in the present-day teachings of AMORC and the Martinist Order. Even if we accept the judgment of some clergymen that "Jesus was not a member of the Essene Brotherhood." still we must admit that he was a member of some secret organization and knew the methods, rituals, and principles of it.

The point I want to make is this: To some degree, each of us can develop the spirit of "Christus"; we can have some of that divine healing power which Jesus possessed-even though not to the same extent, or for the same purpose. There is no doubt that Jesus was the supreme master demonstrator of spiritual laws. It is beyond our hope to emulate him to that extent, and not really necessary. Jesus came to earth

at a time when there was no other to do the work he was to do: today there are hundreds and thousands who can do part of his work. The net result is as great a work as Jesus accomplished during his short term on earth.

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The point is that you can develop within your consciousness such a degree of the Christ Spirit that you, too, will become a helper, a worker, and a light among men. While Jesus was destined to be a teacher of thousands upon thousands, you in your sphere can be a successful teacher of hundreds. If you are successful in this smaller field, you will be doing your share and carrying out your mission in life.

If every one of our members in the higher Degrees could do a small part of what he is capable of doing, the result would be as great as the work accomplished by Jesus alone.

. It is not necessary to live a life of extreme piety in order to maintain and exercise some of this Christ Spirit within you. Hypocrisy will destroy that Christ Spirit in you; yet in nearly every life attempting to emulate the divine, we find some degree of it. It is almost impossible for the average human today to live a life that has any resemblance to the spiritual life that Jesus lived. We were not intended to live such a life and we do not need to live such a life in order to accomplish great good among men.

Jesus was not at all times and under all occasions the extremely serious man that ministers would have us believe. Are we not told that he laughed and cried, enjoyed pleasantries, social contact, and that he had sorrows as well? The Bible and other Christian records deal almost exclusively with the spiritual life of Jesus, passing over his ordinary life in all of its details. For instance, the Bible and Christian records do not tell us what he ate on the different days of the year. They do not tell us how he trimmed or combed his hair, wore his clothing, what his clothing was made of, or who made it. These records also deal scantily with his education, youth, and similar subjects, and tell us nothing of his likes or dislikes. They tell us that he was known as a carpenter; yet they do not reveal his workshop, what kind of work he did, to whom he sold it, or how he was paid.

These details, belonging in a general history of his life, were never written by those who knew him at the time he lived. However, merely because such commonplace things are absent from the Bible and spiritual records, we must not believe that he did not indulge in them. If he was a carpenter, and dealt at all with carpentry as a business, as did his father, then he must have been very human in his worldly relations. He certainly could not have gone, hour after hour and day after day, with his hands crossed upon his chest, wearing piety like a garment and refusing to smile, joke or talk pleasantries. Yet, Christians today seem to think that because they are ministers, choir leaders, or devout members of the Church, they must never smile, play, or do anything except pray and preach. That is hypocrisy.

There are also those who proclaim that they do not eat meat, drink wine, enjoy the company of "publicans" and others;

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that their sole joy is in meditation or in reading the Bible. That is another form of hypocrisy. Others think themselves too spiritual to pick flowers, enjoy a good story, a picture, the companionship of other persons, or even to hammer a nail on Monday much less on Sunday. That is another form of hypocrisy. Since all of us are born with material duties and obligations, we must take care of these things; we must be rational, sane, and free from fanaticism. Pagans who kneel for hours before statues, carry talismans, or fast and torture the body, are not much different from hypocritical Christians who believe that their most important work is to pray and meditate. The man who claims that he must give 99 per cent of his conscious hours to prayer and meditation, in order to be a good man, is as much of a fanatic as the one who says he will not give I per cent of his time to any spiritual or religious thought. Both are at the extreme ends of the same principle.

The teachings and lessons you have received in the past have been for the purpose of enabling you to live a normal, natural life and at the same time to develop a certain degree of spirituality and understanding that will make you healthy, happy, and able to do things for others. The teachings have been designed to rid your mind of superstitions and false beliefs, and to put in their place helpful, constructive, and sincere thoughts, without hypocrisy. Exercises and principles have been given that you may attune with the highest spiritual laws and powers of the universe. Thus your body will be able to receive and your consciousness able to hold an influx of spiritual power to heal, advise or sympathize with persons who need it. You have been prepared to be the spirit of "Christus" in your own world. It may be a small community or a large city. Wherever it may lie, your mission is really a divine one.

If looking into a flower or helping a child brings you a sense of power or spiritual vision, the Christ Spirit is making itself manifest in your consciousness.

May Peace Profound abide with each of you.

Fraternally.

YOUR CLASS MASTER

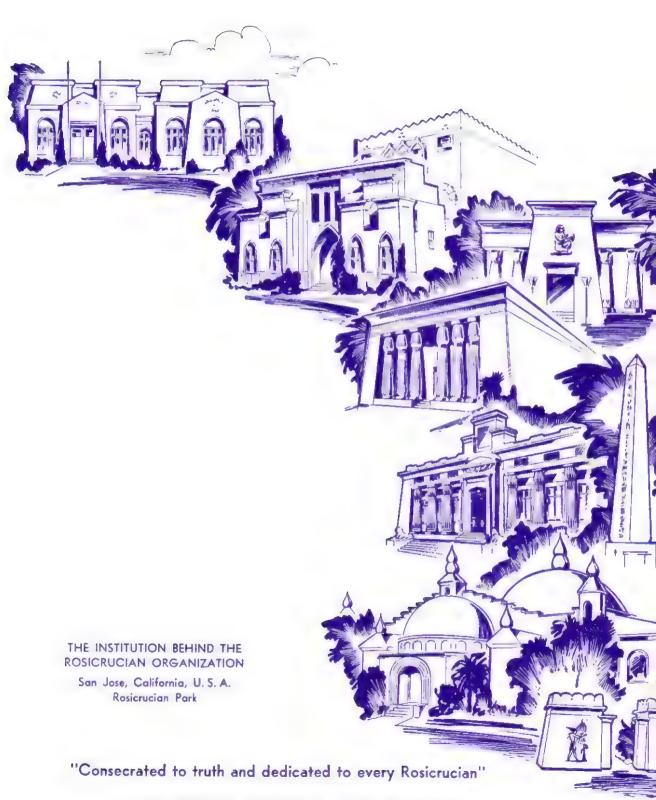


Summary of This Monograph

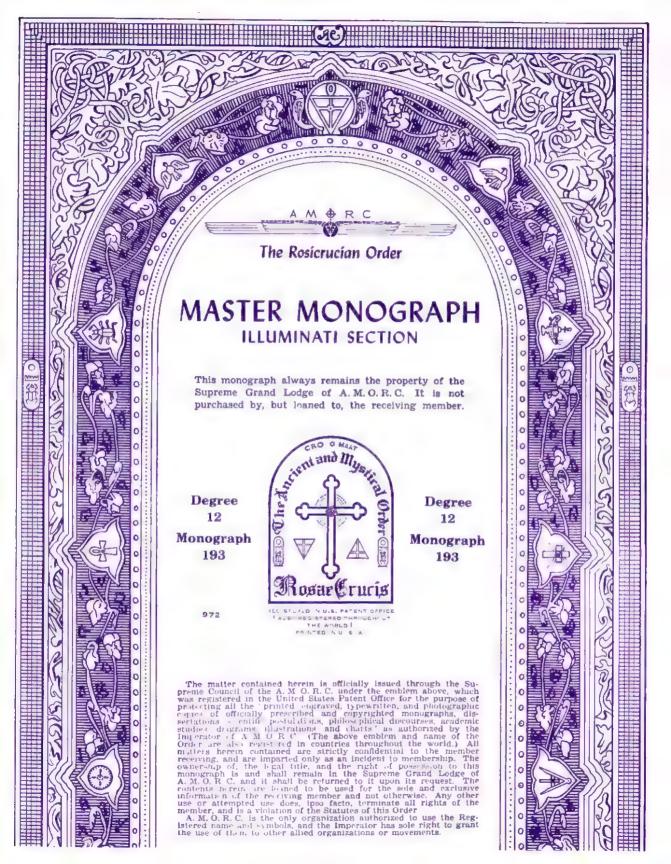
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- ¶ Although the Jews do not accept the fact that Jesus was "divine," uniquely born, and the only son of God, yet, with Christians the world over, they do admit the "Christus."
- The possession of special divine power was not enough; Jesus had to prepare himself for his mission by years of study in mystical schools and temples.
- To some degree, each of us can develop the spirit of "Christus."
- ¶ Hypocrisy will destroy the Christ Spirit. We must be rational, sane, and free from fanaticism.
- The teachings are preparing members to realize the divinity of their mission and to manifest the Christ Spirit wherever they may be.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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I Whatever is regular and habitual is most influential in the daily life. If we choose to make our efforts toward attunement effective, we shall see that daily periods are regularly allowed for it. In this way, we shall better not only our physical health but

also our psychic and spiritual as well. We shall find, too, that this

will increase our confidence in the situations which arise, allowing us to meet them with a clearer judgment as to their spiritual significance.

Let us recognize at the outset that, so far as the physical life is concerned, all life is from within out. There is an immutable law which says: "As within, so without; cause, effect." In other words, the thought forces, the various mental states and the emotions, all have in time their effects upon the physical body.

-RALPH WALDO TRINE, 1866-1958

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To the Members of the Esoteric Hierarchy, Greetings!

Many times in my study of old Rosicrucian books and manuscripts, I am struck by the aptness of a phrase or figure. In spite of its simplicity and even quaintness, it makes a perfect analogy. Quite recently, I came across just such a statement which in my judgment sets forth the fact that the physical is always secondary, no matter how much we emphasize its importance. "More important than the envelope which contains the message," the statement ran, "is the message itself." That is absolutely true. We give time, effort, and thought to the outer physical being—to its state of cleanliness and health, to its dress and physical appearance; yet it is not that "envelope" which is important, but rather the contents inside. It is the "message" that constitutes the important part.

In the first place, this physical body never can be normal, natural, and healthy in appearance, nor can happiness be realized if the vibrations on the inside are not just right. We cannot develop those vibrations with physical culture exercises, medicines, surgery, or anything of that kind. Those vibrations are controlled by attunement, and with our minds and will power we can have this attunement whenever we wish it.

If you want a child to be musically inclined and to develop whatever natural musical potentialities it may have, you must fill its consciousness with good music. The more music you have around the child, the more it will attune itself with that music.

The same is true in regard to art. You must surround the child with the beautiful so that he becomes accustomed to it, appreciates and loves it to such an extent that he will want to express it in some way.

If you want to develop a love of nature and the great out-doors, certainly you will want to take a child into the country where it can be in the midst of nature and learn to love it. The same is true about business, housekeeping, or anything. If you wish to awaken and develop talents in children, you must put them close to expressions of such things until they become imbued with them and understand and love them.

In the matter of the development of the spiritual and psychic, we must place ourselves so that we are constantly more or less in contact with those forces and learn to understand, love, and feel them. The quickest way to do this is to spend a few minutes each day in meditation and quiet silence, thinking over spiritual, psychic, and religious matters, and then throughout the day reminding

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ourselves that within is a spiritual and psychic self or quality just as predominant, strong, and important as the physical self.

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We can easily notice among men and women those who from their childhood have been in neat and orderly homes. The same kind of habitual training could serve us in spiritual or psychic matters. If, instead of constantly thinking only of the physical self and its appearance, we were to give even a momentary thought occasionally to the spiritual and psychic self within, we would attune to that part of ourselves and so increase our rate of spirituality.

It would not interfere with one's daily work to think for a moment of the spiritual, psychic self within and give recognition to it. It is as real as the physical self and just as important. By such momentary thought throughout the day and evening, we tend to attune ourselves with the Cosmic and with the spiritual world, and this has an effect upon our human vibrations.

We stop during the day to think whether we are dressed properly. We should be willing to stop equally long to make sure we are giving the spiritual and psychic self enough attention. So far as spiritual psychic vibrations are concerned, it does not matter whether the hands are clean or the hair combed because the outer physical self is only a cloak worn over the spiritual and psychic body within; but the average individual gives far more attention to the appearance of the physical cloak than he gives to the inner self.

The ancient mystical philosophers frequently spoke of raising the rate of vibrations of the individual, contending that, as the rate of vibrations was raised, the health and the spiritual quality improved. This suggests that both physical and mental health are a matter of vibrations, and dependent a great deal more upon our thinking and attitude toward the world in which we live than upon anything else.

The medical profession, naturally, does not take into account "human vibrations," for it is principally concerned with the chemistry of the physical body. According to the medical profession, whenever a person is sick, there is something wrong in the chemical composition of the body or its parts. By administering medicine, herbal or mineral extracts or materials, you may alter the chemistry of the body to the extent that it will rid itself of the disease. This proves true with only about forty percent of the patients.

Of course, nature itself is corrective and a patient left without any medication at all, in approximately twenty-five or thirty percent of the cases, will improve. With a combination of medicine and nature, about seventy-five percent of human illnesses are corrected. That leaves twenty-five percent that neither medi-



cine nor anything else seems to be able to take care of unless the vibrations of the body are raised. Since these vibrations cannot be raised by mere medicine or surgery, and certainly not just by sleeping, resting, and recuper-

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ating, it means that we must accept the responsibility of raising them by our thinking.

When conditions such as weakness, colds, inflammation, neuralgia, ulcers, and other illnesses of that kind come upon persons, it is generally because the rates of vibrations of the body have dropped so low that it is not able to maintain the proper normal standard of vitality. When medicines, drugs, or other things are administered, the symptoms are treated but nothing is done to raise the rates of vibrations. As soon as the rates of vibrations are raised to a normal standard or higher, then such diseases immediately disappear.

Somewhat the same situation exists in regard to the spirituality of the human body. The normal spiritual or psychic condition of the human being is of a fairly high rate. When it drops, not only is disease likely but also the spirituality and the psychic condition become stifled and almost fail to manifest.

In our experimental work with malignant growths, it was found that such conditions only continued to grow and exist when the vibrations of the body were below the normal rate. Once the bodily rate had been restored to normal, the likelihood and even the possibility of malignancy were reduced. There was an established pattern of relationship. A high bodily rate left little chance for the inception or growth of malignant particles.

A lowered bodily rate produced conditions particularly favorable for such things. Never did the situation vary. There were no tendencies toward malignancy in individuals when the rate of bodily vibrations was normal or above. Where the conditions favorable to malignancy did exist, the body was run down or weak, and its rate of vibration low or subnormal.

There are some schools that tell you that vegetables alone will raise the chemical vibrations of your body, and that may be proved to be true, to a degree; but vegetables alone will not affect the spiritual or psychic vibrations.

There are other schools which propound different theories. In India the belief formerly was that meditation and prayer, with their attendant neglect of the physical body, would raise the spiritual vibrations. While the spiritual vibrations may have been raised by such methods, the physical bodies suffered greatly through the consequent neglect and undernourishment. You may starve the physical body and thus build up the spiritual, but you also paralyze or make dull all of the brain and mind faculties. What often seems logical, when theoretically considered, falls woefully short when put to the test practically.

Rosicrucians have been both theorists and practical scientists, but they have always been wise enough to

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correct their theories once practice has demonstrated the best way to achieve results. They have likewise never been fanatics. The method which proved to be most effective has been the method followed.

Even while realizing the value of keeping the body normal, Rosicrucians have never departed from the way of sanity in attempting to accomplish it. And in emphasizing the cause of lowered bodily vibration, they have not contended that the cause can be removed in any way other than by effort and regularity. Nor have they ever said that the attitude alone was the only factor involved.

After everything that can be done in a physical way has been done to remedy the situation, the method discovered best for raising the bodily vibrations must be resorted to. The best way of doing that is by periods of regular attunement.

During the next week, try thinking of the spiritual, psychic self within for just a moment each hour. Attune yourself and raise the vibrations of your body. By such constant thought about the inner self, you will bring to yourself certain intuitive impressions, thoughts, and inspirational ideas that will help you in all of your affairs. At the same time you will be building a vibrational structure into your physical self that will insulate you successfully against ill-health.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

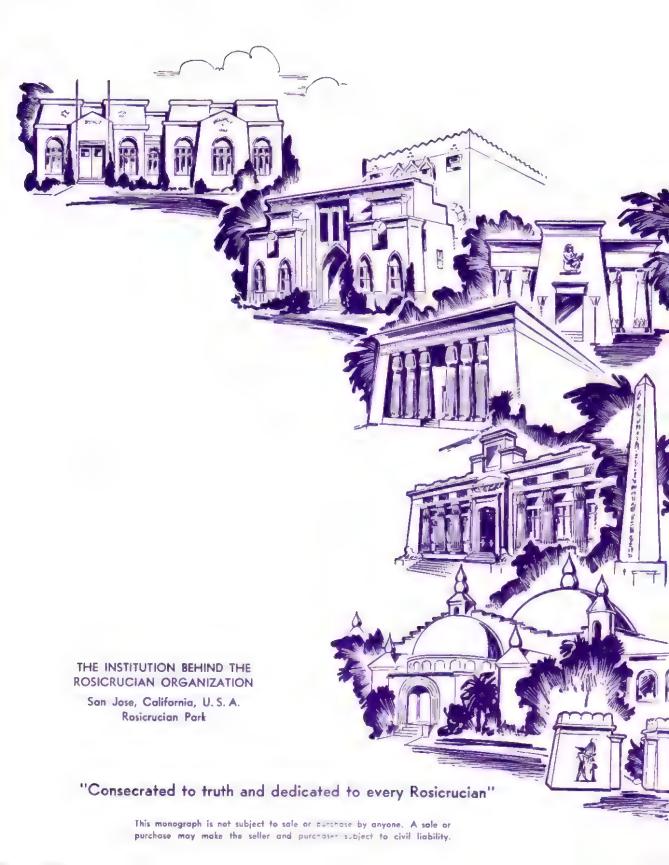


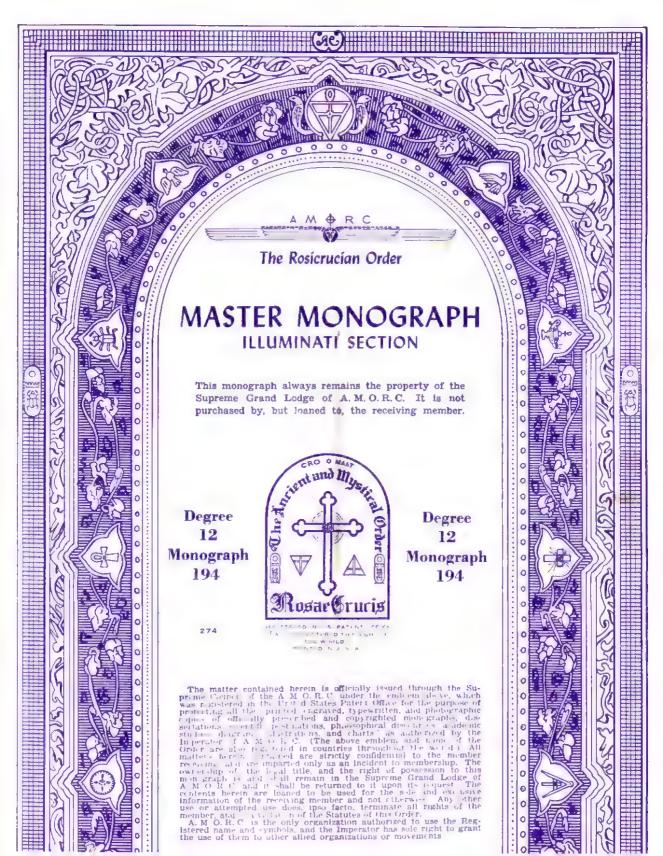
Summary of This Monograph

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- "More important than the envelope which contains the message is the message itself" is a perfect analogy. It is not the physical body or appearance that is important, but rather the development of the spiritual and psychic faculties within.
- The quickest way to be constantly in contact with cosmic spiritual forces is to spend time daily in meditation and silence, reminding ourselves of the spiritual self within.
- As the rate of vibrations is raised, the health and spiritual qualities of the individual are improved. To raise the vibrations, medicine, surgery, and other therapeutic measures may be helpful, but the only absolutely reliable method is by correct thinking and attunement.
- ¶ Rosicrucians have been both theorists and practical scientists, but they have always been wise enough to correct their theories once practice has demonstrated the best way to achieve results.
- ¶ By constant thought about the inner self, you will bring to yourself certain intuitive impressions and ideas as well as improvement to your health and protection against illness and disease.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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Throughout the whole of the universe everything moves and functions in a manner rhythmic, dependable, immutable. To harmonize ourselves consciously with universal harmony is to inaugurate a change in ourselves. The following lines written by an eminent scientist of the early 17th Century refer to this universal harmony as a

"marvellous symphony."

The whole of creation forms a marvellous symphony, in the order of ideas and of spirit, as well as in that of material beings. All is held and linked together by mutual indissoluble affinities; all forms a harmonious whole. In God, there is the same harmony, a harmony supreme: for God has created us in His image, and has given us the idea and feeling of harmony. All that exists is linked together; there is no star that is not "animal," that has not a soul. The souls of the stars are the cause of their movements and of the sympathy that unites them one to another; this explains the regularity of natural phenomena.

-JOHANNES KEPLER, 1571-1630

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To the Members of the Escteric Hierarchy, Greetings!

Continuing our analysis of true psychic development, I want to call your attention to the term conversion, so often referred to in the Christian religion. When individuals have taken unto themselves and into themselves "Jesus Christ as a personal Saviour," they say they have been converted. To the devout Christian it makes no difference that you were born into the Christian religion more or less; you are not considered to be a real Christian until you have "accepted" Jesus as your personal Saviour or have been "converted" and made the Christian religion a very personal part of your life.

This matter is considered serious and important. There are denominations which insist that this conversion be accompanied by a particular form of baptism and a certain ritualistic procedure. Even many so-called heathen or pagan religions use baptism as a part of a religious or mystical ceremony—baptism by fire, water, air. The esoteric principle is the same.

As soon as an individual passes through this mystical experience called <u>conversion</u>, a psychological and spiritual change comes over him. He not only feels that he is on the path to becoming a better individual but also he becomes highly enthusiastic about the change that has taken place in him, and attempts to make it evident in his every act.

It takes considerable enthusiasm, you will agree, as well as sincerity for a man or woman to step out of the ordinary routine of life and join the Salvation Army, for instance; to put on a uniform and go about in his own community singing, soliciting, or praying, facing the possibility of criticism or ridicule. Certainly, when a woman puts on a uniform and goes out with a tambourine on street corners, in bars or public places, among the uncouth and uncultured to attract converts, it takes bravery. This bravery, when we trace it, begins when the individual has been "converted" or has made a sacred and solemn pledge of "acceptance of Jesus as a personal Saviour."

While Christian doctrines insist that Jesus the Christ is a living person and that we can accept "him" as our personal Saviour and spiritual Father, our common sense tells us that there must be more to conversion than appears on the surface. In the first place, none of those converted have ever seen with the physical eye the Jesus whom they accept. In the second place, they cannot be sure that even in spiritual visions they have actually seen an individual or personality truly representative of Jesus the Christ.



It would seem, then, that the personal element should be eliminated even though Christians insist that Jesus the Christ is as personal to them as any being on earth. It should be understood that this is a purely mystical and psychic matter

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and not really mundame or material. Those devout who accept Jesus the Christ as their personal Saviour are not accepting a "principle."

It is interesting that conversion does produce in individuals a noticeable mental, physical and spiritual change. The timid become brave; the sinful, contrite; and the unhappy, happy. They become infused with a spiritual or psychic something that enables them to be brave and to be ready to fight for their ideals. They believe that God and Jesus have brought about the change, and I am not questioning that. Whatever change has taken place has been brought about through the psychic and spiritual functioning in their very being.

History tells us of many men and women who became martyrs, and were willing to be burned, cast among the lions, or suffer in any way to prove their convictions. All of them experienced a psychic and spiritual change which resulted in unshakable convictions. Mystics say that this is a part of psychic and spiritual development. This change begins as soon as the individual attunes himself to, or places himself in contact with, spiritual forces. There is mysticism not only in the Christian religion but also in all religions. Jesus told his disciples and the public that the greater mysteries of his teachings would be revealed to them only when they became true converts and followers.

It was impossible for Jesus to reveal these mysteries to the multitudes who doubted, or believed only part of what he told them. It is equally impossible today to reveal great mystical principles to those who are only partly convinced of their existence and their truth. As soon as an individual develops enough faith to place himself wholly and completely in attunement with the spiritual and psychic powers of the universe, he begins to understand and to change his life. Manifestations occur that make him more and more convinced of the principles revealed to him. Thus it is in our lives. The more we place ourselves in attunement and harmony with the Cosmic principles of the universe, the more our lives will change.

First, and above everything else, there must be a firm belief in the existence of God as the Supreme Architect, the Supreme Being, or the Supreme Intelligence of the universe. The individual who does not believe in the existence of a Supreme Being cannot possibly find any attunement with the Cosmic and the universe and its spiritual laws. It is not necessary to accept Jesus as a personal Saviour, however, from a mystical standpoint, in order to come in contact with the psychic and spiritual powers of the universe, although that acceptance in no way interferes.



Nothing marvelous need be expected by the conscientious and sincere in changing from one faith to another; by changing from the Jewish faith to the Christian faith. But certainly one with no religious faith and no connection with any religion

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whatsoever can benefit and make himself happier and more spiritual by accepting the principles of one of the established religions, whether it be Jewish, Christian, Moslem, or Buddhist. All have many beautiful principles in their teachings that help develop the religious and spiritual sense.

The point I wish to make is that conversion is a mystical fact even though we most often consider it only in connection with religion. As soon as any individual wholeheartedly accepts the principles of the Rosicrucian Order, or of mystical teachings in harmony with them and tries to live by them, the Cosmic begins to function through him. It is the day-by-day attunement with those principles that makes possible the significant changes in one's life.

Therefore, it behooves each of us, in this higher esoteric section of our Order, not simply to have a childlike faith in the principles but to use them day by day. In the first place, by accepting these principles, the individual's whole system begins to harmonize its rhythm with the harmony and rhythm of the universe. Throughout the whole of the universe—through all the astronomical, chemical and physical operations above, in and around the earth, everything moves and functions in a manner rhythmic, dependable, immutable, and as exact as the science of mathematics.

No matter where—in the Orient, the Occident, the North Pole or the South—certain elements brought together will have the same manifestations regardless of weather, season, or anything else. Every time you plant certain seeds, you get certain results. These were the same a thousand years ago and will be the same thousands of years in the future. Universal laws operating in a rhythmic and harmonious manner continue throughout the earth and the universe. Whether we admit that they are directed by a Divine Intelligence or not, the fact remains that their manifestations are universally exact and always precise.

Certain functionings of man are universally rhythmic. No matter how different the individuals, whether young or old, of one nationality or another, of one part of the world or another, the rhythmic motion would be the same. This rhythmic motion in the human body, in plant life and minerals, and in everything else on earth is in harmony with the rhythmic motion throughout the universe. Astronomy shows that the planets and stars throughout the universe move so exactly from year to year and century to century that one can foretell just what they are going to do, and where they will be.

Man has a mind and a will which enable him to do certain things, or to live in certain ways out of harmony with the rest of the universe. When he lives out of harmony with the universe, he is out of attunement with God, the spiritual forces, and the wisdom of the universe. The moment he decides to let the

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spiritual powers in and around him guide and direct him, he becomes a healthy, happy human being, attuned once more to the universal rhythm.

Begin now to make your life not just a religious life but a harmonious one by attuning it with the psychic forces of the universe. Decide now that the psychic part of yourself is going to be given more recognition, more privilege and more opportunity in the future. Make up your mind that the psychic, mystical, and spiritual powers of the universe flowing through you are going to be allowed to function more easily, without interference from your will, your wrong beliefs, your doubts, hesitancy or skepticism.

Make up your mind that you are a living spiritual being as well as a physical one and that that spiritual being is to have more power, more intelligence, and more right to manifest than your physical self. Decide now that you will acknowledge these spiritual and psychic laws of the universe and obey them.

Think this over during the coming week, and later I will tell you specific ways by which you can bring these things about.

May Peace Profound abide with each of you.

Fraternally.

YOUR CLASS MASTER

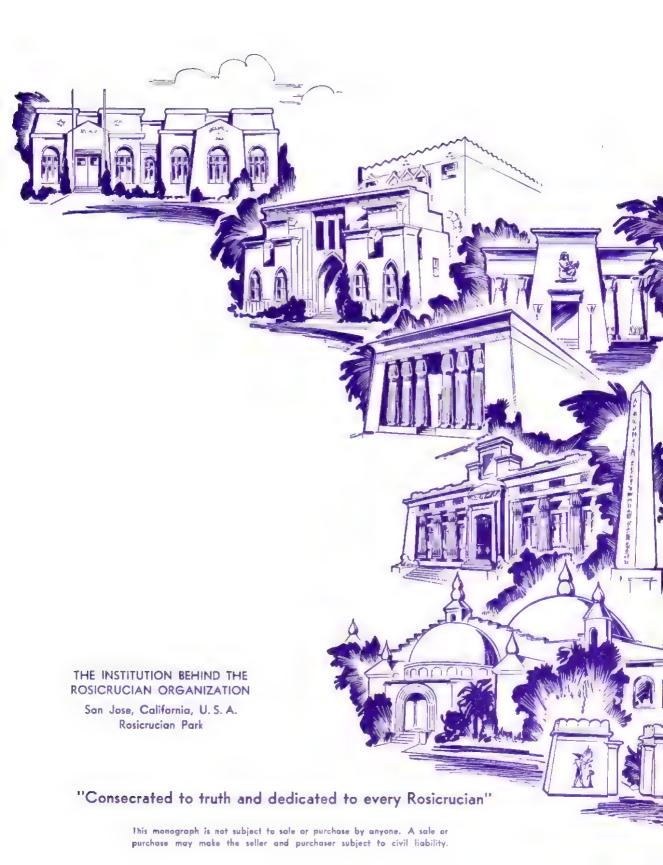


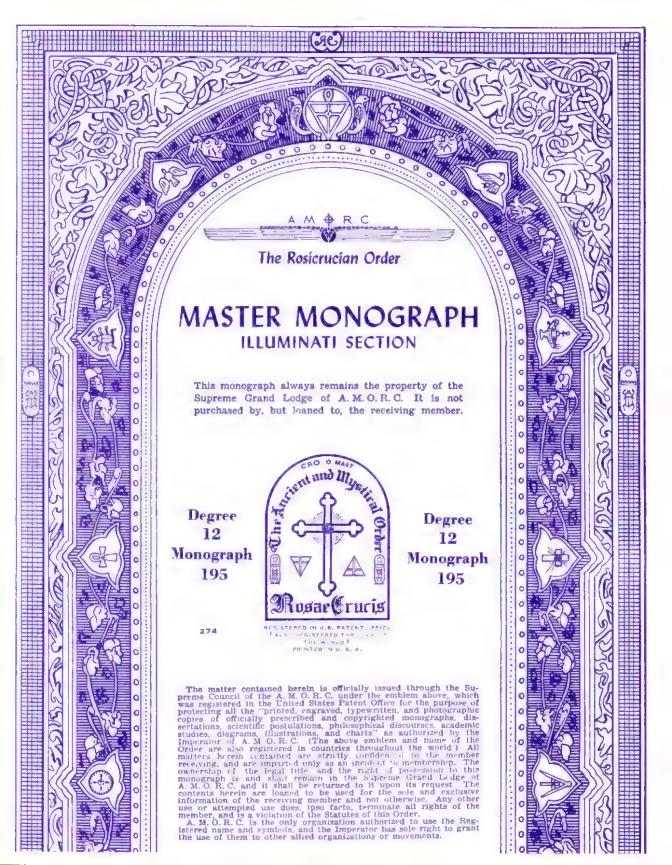
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Conversion brings about a psychological and spiritual change. It is important not only as an aspect of the Christian religion but, according to mystics, also as an essential part of psychic and spiritual development.
- This change begins as soon as the individual attunes himself to or places himself in contact with spiritual forces.
- While it is not necessary to accept Jesus as a personal Saviour, there must be a firm belief in the existence of God as the Supreme Architect, the Supreme Being, or the Supreme Intelligence of the universe.
- It is the day-by-day attunement with those principles that makes possible the significant changes in man's life, for he becomes attuned, thereby, to the universal rhythm, becoming a healthier, happier human being.
- Decide now to give the spiritual being more power by acknowledging and obeying these spiritual and psychic laws.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ The creative energy available for man's use may be employed by him for healing purposes both for himself and others. This has long been known and practiced by the mystic, and is frequently applied unconsciously by others. Eliphas Levi in Transcendental Magic has much to say about this Cosmic principle.



When the magus has attained lucidity, . . . he communicates and directs at will the magnetic vibrations in the whole mass of the astral light, . . . Every intelligent effort of will is a projection of the human fluid or light, and here it is needful to distinguish the human from the astral light, and animal from universal magnetism. In making use of the word fluid, we employ an accepted expression, and would make ourselves understood in this manner, but we are far from deciding that the latent light is a fluid. Everything prompts us, on the contrary, to prefer the system of vibrations in the explanation of this phenomenal subject. . . . The body absorbs what environs it, and radiates perpetually by projecting its influences and invisible molecules; the same with the spirit, so that this phenomenon, by some mystics termed respiration, has really the influence, both physical and moral, which is assigned to it.

-ELIPHAS LEVI, 1810-1875

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To the Members of the Esoteric Hierarchy, Greetings!

Last week I talked to you about conversion both as a religious experience and as a mystical fact. I made plain that the changes brought about by it were due to the harmonizing or attunement of the individual self with the universal law of harmony and rhythm.

It might be said that conversion is the realization of the importance of the spiritual self; and the results which follow come from acknowledging that self's right to the fullest expression. In asking you to decide more wholeheartedly to acknowledge spiritual and psychic laws and obey them, I wanted you to discover how completely those laws were fundamental to mystic practice and how many religious customs and practices have grown out of mystic fact.

The parallels are numerous. Even the Ten Commandments have their prototype in mysticism. Those commandments prohibit the taking of life or another's possessions, or the commission of trespass on another's rights. These are but pronouncements growing out of the psychic self's superior injunctions. The psychic self, for instance, forbids killing, not on the grounds of its being sinful but because one's spiritual development is stopped by the destruction of that which is defenceless.

Again, the psychic self warns that to take from another is an injustice to oneself, throwing it out of harmony with the whole psychic and spiritual world. The same is true with regard to covetousness: it is inharmonious to the psychic self and inconsistent with its purposes. The spiritual world conducts its affairs honestly and dependably. It neither misrepresents nor falsifies. For this reason, the psychic self admonishes against falsehood.

Nature provides abundantly blessings which are ours to enjoy so long as we harmonize. We must, however, contribute our thought and energy unselfishly to the maintenance and increase of this abundance. Under the promptings of the psychic self, one finds happiness, health, and the fullest life by letting spiritual law and harmony be expressed in everyday matters.

One aspect of this spiritual law and harmony is healing. I wonder whether you realize that one of the most valuable healing assets and one of the strongest is the right hand? You will recall that in the Fourth, Sixth, and Seventh Degrees you were made acquainted with the fact that the radiant, healing, constructive, creative power in your body is constantly radiating toward three of the fingers on your right hand. This is because two important nerves go down your right arm into your right hand.

One of these is called the "radial" nerve, and goes to both sides of your thumb, to both sides of your index finger

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and to the left side of the second finger, next the index finger. This gives outlet for the creative, healing power in your body. This energy is constantly in those fingers. The moment you take a deep breath and hold it for a few seconds that energy increases and flows strongly down that radial nerve into your finger tips.

That is why these two fingers and the thumb are always used by Rosicrucians in giving healing treatments and in works of alchemy. The most ancient mystics and philosophers knew of this special power in those fingers. That is why in many religions and mystical schools those fingers are used in making the sign of the cross. In statues or paintings of great spiritual personages and mystics, you will see the right hand upraised with those fingers brought together, and very often painters have put an aura around them.

In fact, I have often plainly seen the glowing aura around those fingers and thumb of the right hands of our members on the grounds of Rosicrucian Park at night. Sometimes—especially when it has been a little misty, foggy or damp—that aura is so strong on their right hands as to suggest that each one is carrying a signal lamp. Perhaps you are not able to see the auras as plainly as some, but that makes little difference. Whether you can see this radiating energy or not, it is there, nevertheless.

If ever there is an emergency in your home when someone is sick, or injured, put your right hand—and especially those fingers—over the injured or painful part. Taking a deep breath and holding it for a few seconds while keeping your fingers on the injured part will cause a flow of strong creative energy into the body of the other person and will help any injured, bruised or burned place to heal quickly. Those experienced in giving contact and personal treatments have found these three fingers of the right hand to be stronger and more useful in healing physical troubles than an electric battery, medicine, drug, hypodermic injection, or anything else.

In childhood whenever we had a headache, toothache, or some part of our body injured or sore, we unconsciously put our right hand to that part and pressed. This always seemed to ease the pain a little. Perhaps we did not know that if we had taken a deep breath and held it for a few seconds, there would have been an increased amount of power flowing out of the fingers. In all the treatment work of Rosicrucians, these fingers and thumb of the right hand are used mostly. Practically any member above the Sixth or Seventh Degree would find the results from the power in those three fingers to be the same.



As long as health is nearly normal, this energy readily and easily flows to those fingers. The moment you put your fingers on someone else's body—especially someone weak or needing the stimulating energy from those fingers—it flows into the other

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body very strongly. The moment you take a deep breath and hold it, you triple or quadruple the amount of energy that flows from those three fingers.

That may explain why children have a tendency from birth to use the right hand more than the left, and perhaps why so many children suck the fingers of the right hand and reach out for things with it. A left-handed person has this same energy, but it will flow through the thumb and two first fingers of the left hand, as was mentioned in connection with the contact treatments outlined in parts of the Sixth Degree.

While medicine and science are constantly hunting for new medicines and new forms of electricity for healing purposes, every normal man, woman, and young person is carrying around in his hands the most potent and powerful healing agent ever known.

Many persons have discovered this without learning it from the Rosicrucian monographs. Many have discovered that in rubbing another person's body with the right hand, they secure a more tonic and invigorating effect than with the left hand. Every chiropractor soon learns, if he takes notice of it, that when he uses his right hand in making adjustments and takes a deep breath along with it, he will give more help than he will with his left hand. A great many chiropractors have discovered this, especially those who are now members of our Order and have been members for a long time.

Franz Anton Mesmer, the great mystic of France, discovered this idea many, many years ago, but misunderstood it and thought it was some form of healing power that could be transferred to other persons. For years he experimented, and was accused of being a pretender and falsifier, simply because he had a theory he could not prove. This power cannot be transferred to another; nor is it necessary to transfer it because every normal person has it, especially if he holds his breath along with the contact of the fingers.

Try this principle this week and the coming one. When you have a slight headache, when your eyes are tired or strained from reading, or when there is any other condition not quite normal, put those fingers on the part that is affected. Take a deep breath and hold it for two to three seconds, and then exhale slowly. Wait a minute and take another deep breath, hold it for two or three seconds and exhale again. Keep repeating this process for four or five minutes and you will find you are giving yourself, or anyone else, a strong and powerful treatment of vitalizing energy that takes away tiredness, helps to heal, and stops pain or weakness.



Children are especially sensitive to such vibrations and even animals feel them keenly. Elderly persons, too, are equally sensitive. The more sick, ailing, and weak a person is.

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the more he will feel the vibrations. The one who is one hundred percent normal, healthy and strong will feel them least. It is like a cool, refreshing drink. If the person is not thirsty or has just had a drink, he will not enjoy another as will a person who is thirsty or dry in the throat. The average individual, a little tired, weak or in pain, will appreciate the touch of those fingers for a few minutes on different parts of the body, especially over the heart, along the upper part of the spine, at the wrists, or over the solar plexus.

Keep in mind this powerful asset that you have and use it whenever you can for your own good and for the good of others. Undoubtedly God intended man to have this creative power stored up to use for just such purposes. We have never found that other animals have it, and man seems to be especially blessed in that regard. It is something that would be very difficult for you to explain to a person who is not a member of the Order; so I would advise that you do not try to explain it. You certainly can use it, however, to help others and yourself, especially in emergencies.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



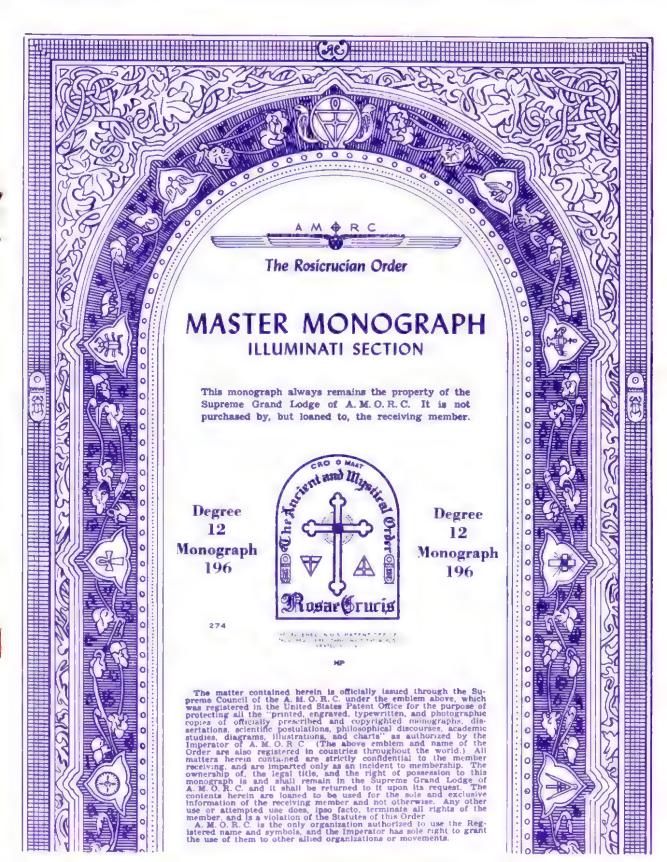
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- Conversion is the realization of the importance of the spiritual self, and its results come from acknowledging that self's right to the fullest expression, which is attunement of the individual self with the universal law of harmony and rhythm.
- Under the promptings of the psychic self, one finds happiness, health, and the fullest life by letting spiritual law and harmony be expressed in everyday matters,
- ¶ An important aspect of this spiritual law and harmony is healing, and the right hand as an outlet for creative healing power is one of the most valuable and strongest instruments for this purpose.
- The index finger, the second finger, and the thumb are always used by Rosicrucians in giving healing treatments and in works of alchemy.
- Weep in mind this powerful asset that you have and use it whenever you can for your own good and for the good of others.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ All existing things are animated by a divine energy. Man is not merely divine in potential; he is divine. His entire body and consciousness are expressions of divinity.



Man is divinity in its fullest expression, the universe is divinity in a multitude of expressions, all sustained by the same ideal Logos or Word. The ideal Logos becoming incarnate is life; it vitalizes the mental body and therefore the physical body of man. Every living form is the external index of this incarnate ideal. God makes no failures; we see no cosmic failure, or the Divine Mind would be a failure and the facts of creation out of harmony with each other.

-COULSON TURNBULL

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To the Members of the Esoteric Hierarchy, Greetings!

In a short time, you will have been in the Twelfth Degree approximately four years. Added to those years when you were in the lower degrees, this amounts to a significant period of study and training. Many universities and institutions of learning consider that after three or four years of instruction a student is fully equipped to begin his lifework.

In a way, it might seem that you have belonged to the Rosicrucian Order long enough to be prepared now for any work you might undertake. From another point of view, you are still Neaphytes. When we consider that life is not just one span of time between birth and transition, but a number of earthly life-periods; and that the real life and experiences of the soul-personality constitute an earthly existence of many hundreds or thousands of years, we realize that four, five, eight, ten or twelve years of study and evolution within the ranks of the Rosicrucians make only a very short span. As a time in which to correct all of the errors that have been made in the past and to prepare one's self for all the grander things in the future, it is indeed brief.

Those of us at the Grand Lodge who have been active in the Rosicrucian Order for twenty or thirty years, or more, know that we have not yet reached the goal of proficiency and perfection that we want. In fact, it seems that one earthly span of life could never be enough to prepare us adequately and sufficiently for what we all hope to become.

We may crowd our minds with knowledge and information in four, five, or six years of academic study; but it takes the soul-personality longer to acquire its development than it takes the human brain to acquire certain knowledge or facts. Merely studying and acquiring knowledge regarding Cosmic or psychic laws does not produce in itself any special degree of psychic development and evolution.

We may read in a week the most complete book dealing with the psychic evolution of the glands or the unfoldment of the soul, and in those seven days learn thoroughly all that the book contains; yet it would take seven months or seven years for the soul-personality to acquire the development suggested or outlined on just two pages of that book! The mere possession of knowledge is not sufficient, and this was discovered by philosophers, mystics, and ecclesiastical and spiritual leaders centuries ago.

I want to make clear one point that is generally overlooked, misunderstood, or not taken into consideration, by persons going through a spiritual, religious, or psychic stage of evolution. In churches,

through reading the Bible or listening to sermons, we are impressed with the idea that man is ninety-nine per cent materialistic and earthly, and about one per cent divine and immortal.

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We are impressed with the idea that man here on earth is essentially a materialistic, worldly mass of something into which has been put a small degree of divinity and of God Consciousness. Consequently, if man is left alone, untrained, uneducated, and uninstructed in regard to spiritual or religious matters, he will become an animal in his worldly, material thinking and living. Until he begins to develop that divinity, the material earthly part of himself submerges the divine.

The truth is that man, at all times, is essentially divine, and has only a little materialistic, earthly, worldly element in his composition. Church doctrines assert that in the beginning man was essentially spiritual, religious, and divine, but that through a "fall" man departed from the Divine Grace, changed this divine element and became materialistic. This "fall" constituted the great sin by which man was altered from an essentially divine and spiritual being to an essentially worldly and earthly being. This doctrine is only partially true, and only in regard to religious matters. It is not true in regard to the essential divinity of man.

The truth is difficult to set aside. Man IS essentially divine in his consciousness and his entire being—even that part composed of "dust of the earth." Every form of analysis—biological, ontological, physiological, pathological, and chemical—reveals that man's body and earthly elements are animated by the living things which he eats or drinks, and the minerals the earth gives him in order to maintain and support life and health in his body. These earthly living things—whether vegetable, mineral, or animal—contain the divine energy which we call spirit energy in our earlier Degrees. Every existing thing on and in the earth is animated by a divine energy and is, therefore, in its essence a divine thing. One of the most important things in man's body, in addition to all of this material composition, is the breath he takes into his body.

Scientists have been able to take the hearts of small animals and keep them beating for months and even years without any connection with the animal's body from which they were taken. Once the life in the heart has departed, however, no man has ever been able to find a way to bring that vital life force back again or to invent a substitute for it. That vital life force has never been discovered under a microscope. No scientist has ever been able to see it and no scientist has ever been able to analyze or test it in any way except when it is carrying on its activities in a living body.

That vital life force which we take into our bodies so easily through breathing is a divine essence. It is so important in every cell and every part of the living body of man, animal, or plant that it really constitutes the most important part of the living body. Thus we see that in the earthly composition of

man's body and in the vital force he breathes, man is essen-

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tially divine. The part of man's body that may not be divine, or that may be just grossly earthly and material, is so small that no scientist has ever yet been able to separate the two, and to say which part of man is non-divine but purely earthly and material, and which part is wholly divine. However, the more our greatest scientists experiment with man's body in seeking ways and means of curing disease and of restoring injured parts, the more they find that the most important thing in man's body is its divine essence.

It is this divine essence to which the mystic has always devoted his study and of which he has constantly made use. He thinks of himself not as an earthly, material being with some small degree of divinity. He thinks rather of himself as a wholly divine being with a cloak or covering of earthly composition in order to make himself visible here on this earth plane. To mystics, the God Consciousness, like the Christ Consciousness, is always within them, in every cell of their bodies. They know also that man's materialistic brain is only one small part of his body, and that he allows it to influence him too greatly.

If you will spend a couple of evenings in meditation on this thought, you will notice that the moment you think of yourself as a divine being, you begin to think that nothing you want to do is impossible. It is the brain that causes us to halt or falter; to doubt, or to be skeptical. The divine consciousness within us tells us to go ahead, not to have any fear, not to be doubtful or skeptical. Yet most of us allow curselves to be influenced by the brain and its small amount of materialistic consciousness and thinking. This is so because we have been impressed with that false idea that only what we "see, feel, or hear" through our material consciousness or brain is dependable or reliable.

Older mystics would be quick to show that there is absolutely no real dependence on the things you see with your eyes, hear with your ears, or feel with your nervous system as a means of sensation. They would demonstrate that the worldly consciousness is a false and unreliable form of consciousness and that it should never be depended upon for absolute truth. Yet people throughout the world are living their entire lives wholly according to this small amount of worldly consciousness that functions through the brain.

Man is so essentially divine and so essentially a Cosmic being that if he took advantage of every opportunity to think of the divinity in him and to expand that divine consciousness, he would soon be attuned with other and more reliable means of seeing, hearing, or feeling things. His intuition would guide him more safely than anything he



sees through his eyes or hears through his ears. Persons like Helen Keller, blind throughout their lives, have a dependence on things they perceive by other means, and a new world of reliability and dependability opens to them. Helen Keller has

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written a great deal about this in her books, and has lectured about it. I have talked with many blind persons who say that once you cannot use your eyes or ears and cannot be deceived by them any longer, a new world of reliability and dependability is opened to you.

If you begin thinking of yourself as a divine being, you will begin to think and act differently. There will be things that you will not do because you will realize that they are inconsistent and incompatible with the life of a divine being. This will improve your health, your enjoyment of life, your rejuvenation and regeneration. You will realize that a divine being cannot and should not suffer pain and illness as frequently as man generally does. It is only the mortal brain and the mortal consciousness of man that has all of these concepts of pain, suffering, and disease. It cannot be a part of the divine portion of man.

You will be happier; you will see beauty in the sunshine, in the flowers, and in the trees; and you will see beauty in people whom you meet. You will be able to decide which are true friends and which are not. You will be able to recognize what is truth when you hear or read it. You will be able to do things such as those mystics of the Orient do when you begin to see yourself as essentially a divine being instead of a worldly one.

Every morning when you awaken, think of yourself as a divine being. Concentrate on all parts of your body and feel the divinity there. When you feel tired, or have a headache, sit down and think of your divinity. Say to yourself, "As a divine being, I cannot have these material conditions if I do not want them!" It will make a great difference in your life and it will give you a power to rule, control, and dominate things that may have been obstacles in the past.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

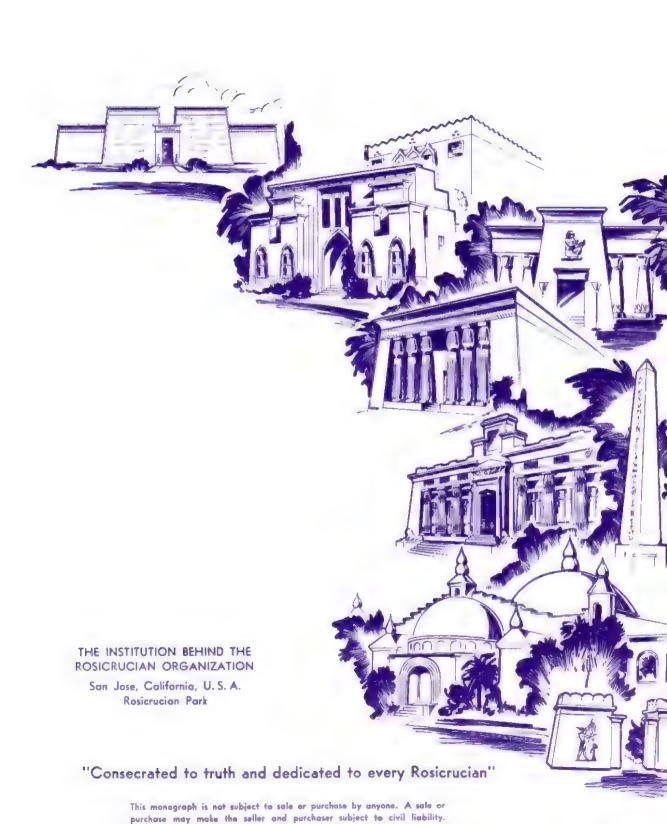


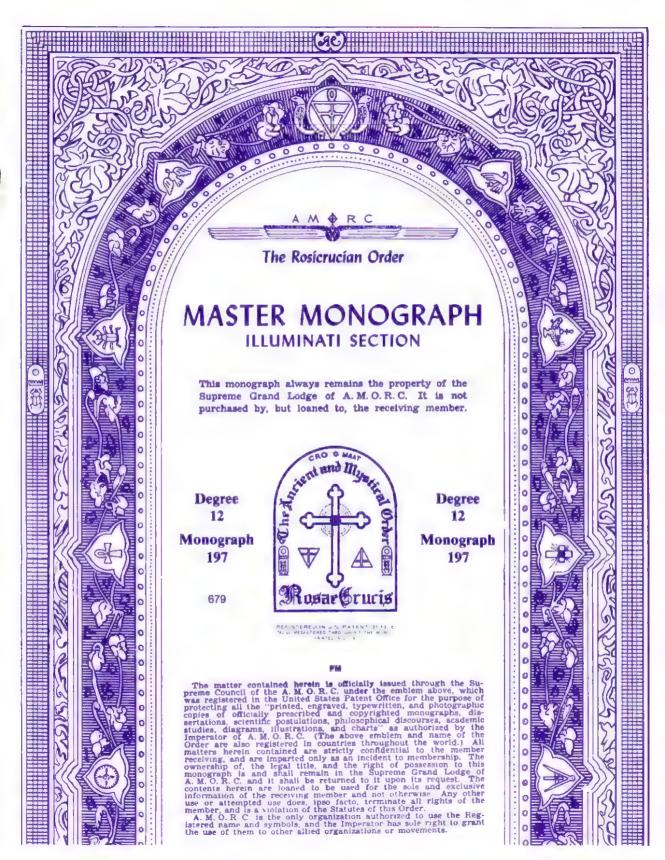
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- Merely studying and acquiring knowledge regarding Cosmic or psychic laws does not produce in itself any special degree of psychic development and evolution; one lifetime could never be enough to prepare us adequately and efficiently for what we hope to become.
- ¶ Man is essentially divine in his consciousness and his entire being. To mystics, the God Consciousness is always within them, in every cell of their bodies.
- If man took advantage of every opportunity to think of his divinity and to expand his divine consciousness, he would soon be attuned with more reliable means of seeing, hearing, or feeling things.
- ¶ By beginning to think of oneself as a divine being, one begins to think and act differently, avoiding things inconsistent and incompatible with the life of a divine being, and thus improving his health, enjoyment of life, rejuvenation and regeneration.
- ¶ Every morning when you awaken, think of yourself as a divine being, concentrating on all parts of your body to feel the divinity there. Under adverse physical or material circumstances, say, "As a divine being, I cannot have these material conditions if I do not want them."





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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Response to a spiritual influx of light may vary from ecstasy to quiet inspiration. Always, however, such an experience is regenerative, integrating, and unifying. Few can speak more authoritatively on this subject than Jacob Boehme whose inspired writings continue to guide the serious student.



For none can know or rightly seeke or find God his Lord, without the Holy Ghost, which springeth forth from the Heart of the humble seeker, and enlighteneth the Minde, so that the senses are enlightened, and the desire is turned to God; that person only findeth the deare Virgin the wisdome of God, which leadeth in the right way, and bringeth to the fresh waters of Eternall life, and quickneth the soule, and so the New Body groweth on the soule, in Christ; of which wee will hereafter following, write according to its high and precious worth.

We advise the seeking Reader that loveth God, to consider concerning God: and that he doe not collect in his minde and thoughts, and seeke for the pure Deity only aloft above the Starres dwelling there only in Heaven, thinking that he doth rule and governe only by his Spirit and power in this world, as the Sunne standeth aloft in the Deepe, and worketh by his beames all over the world: no.

The pure Deity is in all places, and all corners, and present every where all over: the Birth of the holy Trinity in one essence is every where: and the Angelicall world reacheth to every part, where ever you can thinke, even in the midst of the Earth, Stones, and Rocks: as also Hell and the Kingdom of God's wrath, is every where all over.

-JACOB BOEHME, 1575-1624

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To the Members of the Esoteric Hierarchy, Greetings!

There is another aspect to the matter of conversion which was not mentioned in the last monograph and yet it is important to a complete evaluation of the experience from a mystical standpoint. It concerns the mental state of the individual undergoing or experiencing the condition called conversion. The whole experience as we know of it through accounts given of evangelistic or revival meetings in churches is one very sudden in nature, accompanied by an elevation or transcendence of consciousness. The individual most often speaks of being completely lifted out of his ordinary consciousness, transported in thought and feeling to a condition of ecstasy.

He sees visions of beauty, feels caught up in emotions of joy and love, is filled, as the phrase goes, with the spirit, and is impelled to sing, dance, preach, or prophesy. The dictionary defines ecstasy as a "state of being beside oneself; . . . of being beyond all reason and self-control . . . obsessed by a powerful emotion." In this state surprising things often occur, not only to the individual himself, but also to those present with him at the time. Healings have taken place—healings of mind and body. The lame have walked; the deaf have heard; the blind have been made to see. In almost every instance, the individual has felt himself to be remade or regenerated.

Such experiences are extremely difficult to evaluate. One must necessarily have experienced them himself in order to appreciate their overpowering impact on another. Not having had the experience oneself leads one naturally to question its genuineness as reported by someone else. Granting the sincerity of the individual, one still remains skeptical as to the accuracy of his information. This is especially true of those who are scientifically trained or who are not emotionally drawn to religion.

There are grounds, certainly, for judging the experience to be self-induced in a number of instances. Even where it is known not to be self-induced, the nature of the experience itself--as described by the dictionary definition--is one in which ordinary relationships and perspectives tend to become lost. The atmosphere or setting may easily arouse a person emotionally sensitive and already convinced of the validity of religious ecstasy as a state. The Pentecostal occurrence recorded in Acts 2 of the New Testament, being memorialized in the observance of Whitsuntide, has exerted a determining influence on the behavior pattern of anyone undergoing Christian conversion.

Whether one is wholly sympathetic, then, or only partially so, and whether one attempts to evaluate the experience rationally or psychologically, there are many

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facets to be considered, few of them permitting verification in the ordinary way. In spite of these difficulties, Rosicrucians recognize that the thing called conversion is often attended by the phenomenon of ecstasy. They know, too, that "with God all things are possible." Therefore, they will want to judge each experience individually.

Our concern here, however, is with the state of joy or ecstasy that may occasionally flood the consciousness of an individual and lift him, so to speak, completely outside himself. How this will be manifested in each individual cannot be exactly stated. It seems logical, though, to expect the effect to be less upsetting to the one spiritually conditioned and more or less prepared than it would be to one who had been formerly without interest in spiritual matters and more or less materialistic and skeptical by past experience.

To the latter individual, the spiritual influx might be like a bolt of lightning producing sensations so new and so startling as to make it utterly impossible for the individual to express his feelings, much less to evaluate them.

It is true that such a religious influx, such a spiritual Attunement, does start a form of regeneration or rebirth throughout the whole body that is not wholly of the heart or the emotions. When a person not previously religious or spiritually-minded suddenly feels that Jesus the Christ or the "Lord" has touched him, he becomes filled with a psychic, Cosmic, spiritual power equivalent to the greatest form of regeneration that can take place in the human body. For him there can be no explanation except in terms that appear so exaggerated as to be wholly unacceptable to those around him.

The Vital Life Force and all the creative powers in the human body are things that are spiritual, psychic, Cosmic, and not of a tangible nature. Their presence or absence could not be discovered by laboratory test. Blood pressure might be checked, an X-ray made, and an electrocardiograph taken of the heartbeat; yet it is unlikely that an experience such as conversion or a state of ecstasy would produce a noticeable variation if all these tests were repeated immediately afterward. Scientific instruments measure tangible, material conditions. Conversion or an ecstatic state is not a material thing but a spiritual one. It would not lend itself, therefore, to material measurement. Nevertheless, it could begin a process of regeneration that would work miracles in the human body.

As you learned in the earlier monographs of the lower Degrees, there is very little physical, material difference between a living body just before transition and a

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lifeless body after that experience. It is true that the heartbeat would not be there, and that there would be no indication of the circulation of the blood. The lungs would not be functioning and other parts of the body would not move, but many other tests, if made within two or three minutes after transition, would be almost identical with those made on a living body. No scientist, or no device, could detect whether the soul was present in the body or not, or whether there was a psychic body within the physical or It is true that those well advanced in the work, who can see human auras, would note an absence of the living aura in persons who have passed through transition, but the average medical man and scientist would not be able to see even this difference.

The fact is, nevertheless, that whether we accept Christian doctrines regarding the descent of the spirit, or whether we follow Rosicrucian principles in regard to all spiritual matters, we certainly can bring into our bodies an increase of vital power and divine energy that will mean a new cycle of regeneration. All of the cells in the body, creating and producing new living matter from day to day, function better and in stronger fashion; and all the forces that make us feel vital, healthy, and happy are In every way, we have a sense of being reborn, physically and mentally as well as spiritually.

It is this sense of being revitalized that we want to experi-That is why I want you to keep in mind the divinity in your bodies and to spend a little time morning and evening in concentrating upon it. No matter how much your brain or material consciousness may become educated through the monographs, the Rosicrucian Digest, and The Rosicrucian Forum, this period of Attunement each day should become important in increasing the activity of the Divine Power within you. There is no use building up mind, brain and intellect if you neglect the spiritual divinity in you, any more than there is a use in taking physical exercises to build up certain muscles and ignoring the rest of the body.

It is interesting in this regard to note that those who become famous during their thirtieth to their fiftieth years as outstanding specimens of muscular development do not always live to "a ripe old age." I am sure I have mentioned before that some "strong men" of the past, men who were marvels of muscular development, did not live as long as persons who had never specialized in developing their muscles. For instance, one of the strongest men Prussia ever produced, the man known as "Sandow," did not live to a ripe old He did not live as long as did the botanical experimenter,

Luther Burbank, for example, who consistently neglected his muscles while he built up the spiritual part of his body.

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For complete and well-rounded development, it is not possible to neglect either the spiritual or the physical side of oneself. By eating properly, exercising moderately, keeping a proper degree of spiritual Attunement, reading and thinking correctly, you develop a better balanced body than in any other way. It will carry you further into old age and keep you freer from pain and suffering than by following the methods of those who specialize in developing just a certain part of the body or in carrying out a specialized program of activity.

Throughout the coming weeks, regardless of other exercises and other instructions, I trust you will maintain a regular though possibly a brief period of spiritual and Cosmic Attunement each morning and night.

Fraternally,

YOUR CLASS MASTER

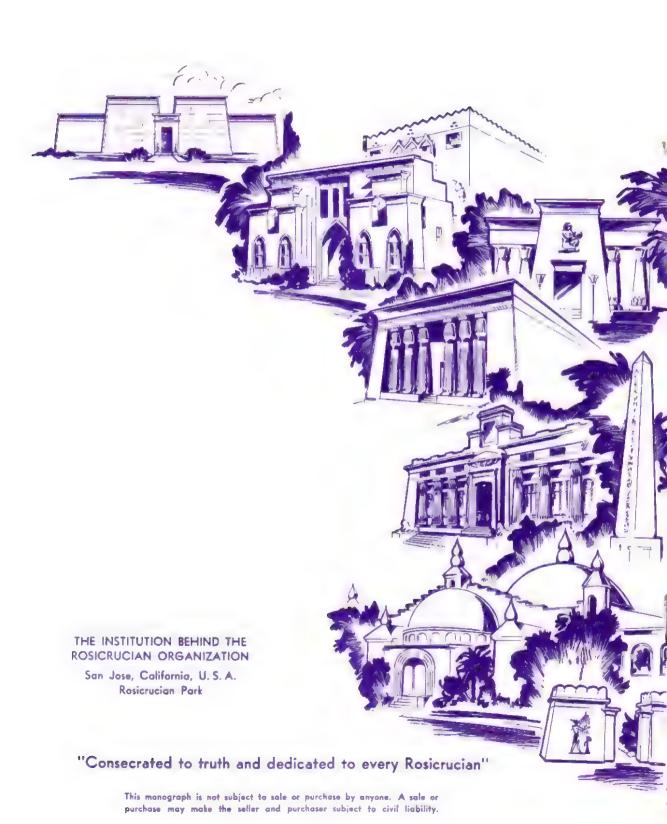


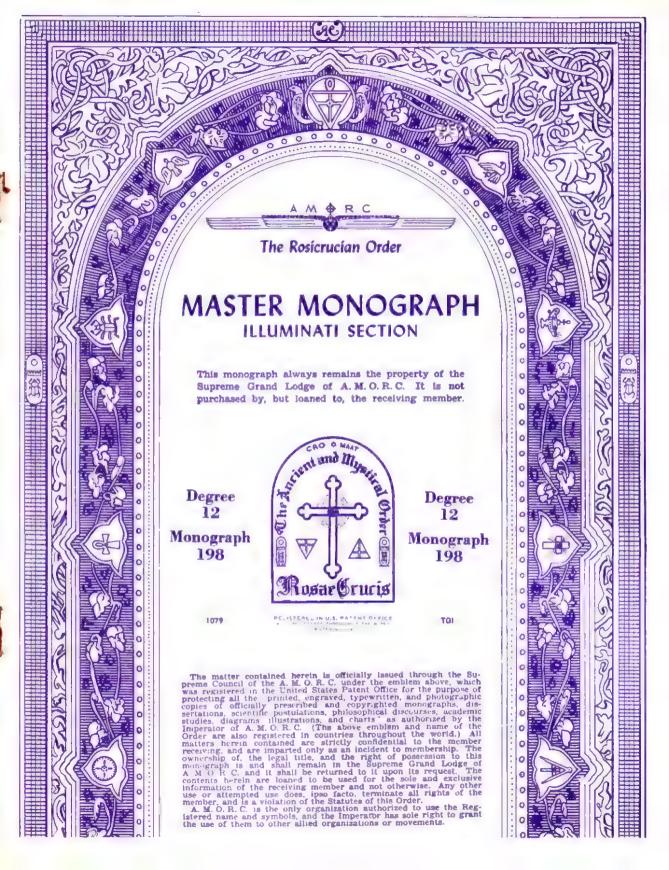
Summary of This Monograph

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- The mental state of one experiencing conversion should be considered to complete an evaluation of the experience from a mystical standpoint. In evaluating the experience rationally or psychologically, however, there are many facets to be considered.
- Ecstasy is defined in the dictionary as a "state of being beside oneself;... of being beyond all reason and self-control... obsessed by a powerful emotion." Conversion is often characterized by this phenomenon, which cannot be explained by the individual except in terms that may appear exaggerated and unacceptable to others.
- Such a religious influx or spiritual Attunement begins a form of regeneration throughout the body that may work miracles.
- Since the Vital Life Force and all the creative powers in the human body are spiritual, psychic, Cosmic forces, they cannot be measured by objective means. By keeping in mind one's divinity, these creative forces are increased and a sense of being revitalized is experienced.
- By eating properly, exercising moderately, keeping a proper degree of spiritual Attunement, reading and thinking rightly, one develops a better balanced body than in any other way. Neither the spiritual nor the physical side of oneself may be neglected for complete and well-rounded development.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Paracelsus—physician, mystic, and renowned Rosicrucian of the sixteenth century—stressed the duality of man and gave proper emphasis to the spiritual side of his nature. A true physician, he thought, must be able to prescribe for mental and spiritual ills as well as physical ones.



The physician ought to be an Alchemist; that is to say, he ought to be regenerated in the spirit of Jesus Christ and know his own divine powers.

He should be an Alchemist; that is to say, he should understand the Chemistry of Life. Medicine is not merely a science, but an art; it does not consist merely in compounding pills and plasters and drugs of all kinds; but it deals with the processes of life which must be understood before they can be guided. All art, all wisdom, all power, acts from one centre towards the periphery of the circle, and whatever is enclosed within the circle may be regarded as medicine. A powerful will may cure where doubt will end in a failure. The character of the physician may act more powerfully upon the patient than all the drugs employed. A carpenter or a mason will fail to make perfect work without a compass and square, and so a physician without religion and firmness will be a failure.

—PARACELSUS, 1493(?)-1541

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To the Members of the Esoteric Hierarchy, Greetings!

I suppose each member representing our Esoteric Hierarchy is acquainted with the fact that experimental work in clinical therapeutics and healing over a period of years has enabled us to test many of the Rosicrucian principles and to work out a very definite and concrete system. With the cooperation of the membership, we opened the Rose-Croix Research Institute and Sanitarium, in which we were able to conduct experiments on a more elaborate scale. We accepted as patients only those suffering from chronic or long-established conditions that had perplexed medical and therapeutic authorities. [This sanitarium ceased operation in 1951.]

We cannot blame the average physician or doctor for being puzzled and frequently unable to help patients get well. In many cases of long-standing conditions, the patient depends almost wholly upon the physician and fails to help himself. This is a mistake, for most illnesses have been brought on by the patient's actions, his way of living, and, especially, way of thinking, and the lack of a cure is frequently the fault of the patient as well.

Persons say, "I am doing everything I can to live properly and remain well, but still I seem to continue to be sick." Most of those who make such statements in petitioning our Council of Solace are not members of our Order, but are friends or relatives of members. They know little about the Rosicrucian principles and are not to be blamed for being as sickly as they are.

When a sick person says, "I am doing all I can to help my-self," he is often telling the truth, he does not know what to do and therefore he remains ill; back of it lies the sin of ignorance. No matter how we analyze this ignorance or whom we blame for it, the fact remains that the average individual is not in possession of the knowledge he should have to enable him to live a better life.

We should not point an accusing finger at those who bring suffering upon themselves because some of us who are not so ignorant of the laws of right living still violate many of them and have to pay the penalty. Some of us do things for others so strenuously, so enthusiastically and for so long that we "burn the candle at both ends." Merely knowing the laws of health and the proper way to live does not guarantee perfect health to anyone. The finest physicians who have performed almost miracles in the curing of others sometimes succumb to simple diseases themselves just because

they have wholly ignored laws and principles they understand. When you violate the laws of nature, you have to suffer because nature makes no distinction between the "wise" and the "ignorant."

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The duality of man's existence is a point continually over-looked by doctors and patients. Centuries ago the most widely practiced system of therapeutics decided that man is ninety-nine percent a chemical and physical composition; thus disease and pain were due to an upset physical or chemical condition. Christian Science has done a great deal to make thousands realize that disease, pain, and suffering can exist in man other than in his physical body, but to say that all physical pain and suffering is in the mind and nowhere else is as extreme as the belief that all disease is merely a matter of chemical and physical adjustment.

Rosicrucians throughout the centuries have held that disease or pain can start in either the mental, psychic part of man, or in the physical, material, chemical part of him. The important thing, Rosicrucians have come to realize, is that even when the disease and suffering are due to some abnormal condition in the physical and chemical part of man, the mental or spiritual side can correct it almost as easily, and certainly more satisfactorily, than can medicines and drugs, surgery or anything else of a material nature.

We are not fanatical enough to say that you can continue to ignore the harmony of the physical, chemical part of man and depend solely upon the spiritual to make all the necessary corrections. We know that if you eat and drink properly, exercise mildly, think and live properly in regard to all physical and material things, the healing forces of Nature and God and the spirit in man can take care of all illnesses and pain. However, you cannot spend hours in prayer, meditation, and mental and spiritual treatment and at the same time keep on violating the natural physical laws of the human body.

The problem of those with long-standing illnesses is that while they are willing to follow the physician's advice in taking medicines, regulating their diets, and correcting the wrong they have been doing to their physical selves, they ignore or know nothing about the healing forces within them, which are part of the spiritual, divine force in the body.

The average patient is astounded when he discovers that he has healing forces in his own body which he can use and direct more efficiently than can any physician or doctor. It is ignorance of this important fact that makes it impossible to heal some patients even though they say they are trying to cooperate. They ignore the spiritual forces that they could use simply because most of them know nothing about these spiritual forces or the laws by which they operate.

In our experimental work we found that with slight adjustment we could use the spiritual powers in each individual to free him from pain more quickly than by the use

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of drugs or medicines. We proved to ourselves and others that, if the spiritual forces in the body are used correctly, all forms of disease, even malignant growths such as cancer, tuberculosis, tumors, and ulcers will be rapidly cleansed from the body because the spiritual forces do everything they can to make the body normal, healthy, and clean.

However, we had to instruct these patients how to do it, and had to assist them by contact treatments according to the Rosicrucian principles to change the vibrations of their bodies and thus let the spiritual and natural healing forces have an opportunity to work. We had to show these patients also how to keep the right thoughts in mind and how to encourage these healing forces.

Through your exercises in the Seventh to the Twelfth Degrees, you have been instructed to strengthen and use the divine powers that are in your being. You should give as much thought each day to the divine, spiritual part of yourself as you give to the physical part. I seldom meet individuals who do not, throughout the day, give much thought to the physical body. They are careful in regard to things they eat; concerned about the air in the room where they sleep. They keep away from infections; take a little exercise and do outdoor breathing; and are careful about analyzing all of the physical body. They watch for swellings and scratches and any form of irritation. If their eyes suddenly become watery, tired, or begin to ache, they will use an eye dropper, or bandage their eyes. If they have a headache, they will rest and perhaps put cold applications on the forehead or take care of the physical body as though it were the most important thing.

Such persons seldom give more than a few minutes to any thought about their spiritual selves, and most only think of such matters when they go to church. As soon as they live as much of a spiritual life as they do a physical, they begin to feel happier and freer. That is why I encourage each of you to give thought to the divinity within you; to meditate on the divinity of your being and the spiritual self, and thus raise your vibrations to a higher point where the healing powers can operate easily. If each of you could think of yourself more as a "living soul" than as a "healthy living body," you would be far healthier and far happier.

I do not <u>always</u> practice what I preach; yet I know that I give a great many hours each day to spiritual meditation and thought. I have to do so in order to help others; and unfortunately, I do permit myself to overtax, strain, and neglect my body so that I am not living a perfectly normal and natural life. However, the

moment I feel that some part of my body is becoming affected or out of harmony, I take longer periods of relaxation and in a few days have myself well balanced again. I would not advise any of our members to live the

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kind of life I am living. That does not alter the soundness of the advice, nor affect its truthfulness.

All the statistical information we can compile about our members shows that those in the higher Degrees are healthier, happier, and generally more successful in life than members in the lower Degrees or new members who join the Order. We have thousands of letters to show that the members in the higher Degrees, especially beyond the Seventh Degree, are far more enthusiastic about their health, happiness, and success in life than any of our other members, and that is one thing which helps to make the work of our higher Degrees more inspiring. That is why the higher Degree members have always given such wonderful, loyal support to everything the Order plans to do and why they have brought so many new members into the organization.

Regardless of anything else, you should become enthusiastic over the fact that you are more of a spiritual, divine being than you are a physical being; therefore you should do as an old mystic once said, "Dwell in the spiritual being." This does not mean to ignore your daily duties or obligations, but it does mean to think of the spiritual self within more often than of the outer personal appearance. If you will do this from now on, you will find it will bring a marvelous change in your whole life.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

(This monograph was written by Dr. H. Spencer Lewis.)

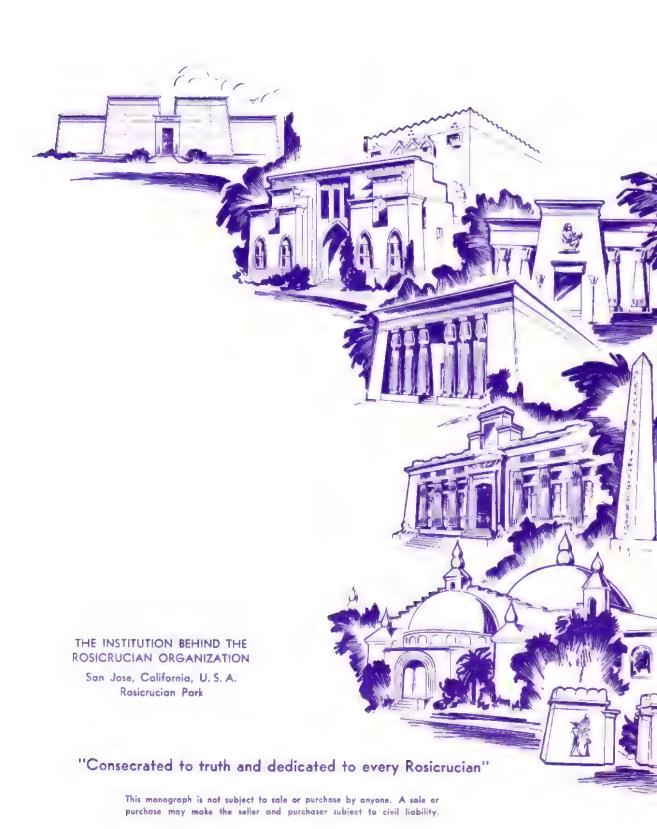


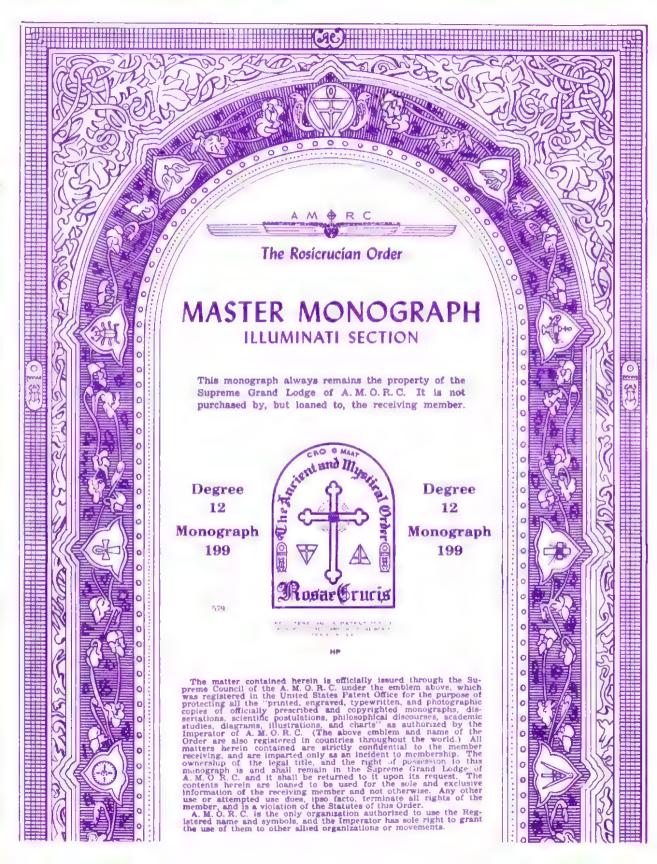
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- The average individual is not in possession of the knowledge he should have to enable him to live a better life. Most of his illnesses have been brought on by his own actions and thinking, and the lack of a cure is frequently his own fault, as well.
- Nature makes no distinction between the wise and the ignorant. Merely knowing the laws of health does not guarantee perfect health: many of us ignore laws and principles we understand.
- The duality of man's existence is continually overlooked by doctors and patients.
- Rosicrucians are not fanatical enough to say that you can continue to ignore the harmony of the physical, chemical part of man and depend solely upon the spiritual to make all the necessary corrections. However, they know that spiritual powers within the individual can be used more efficiently and quickly than other methods for overcoming illness and disease and maintaining health.
- g By giving thought to the divinity within you, you raise your vibrations to a higher point where the healing powers can operate easily.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ While long standing thought patterns will not be changed overnight, positive effort to change one's thinking will yield results, and improved health will follow. To think health is assurance of health.



The Subconscious Mind is amenable to Suggestion. When it is realized that this great controller of the physical organism is so constituted that it accepts as truth the suggestions from the conscious mind of its owner, as well as those emanating from the conscious minds of other people, it may be understood why Faith, Belief, and Expectant Attention manifest such marked effects upon the physical body and the general health, for good or for evil, . . .

-WILLIAM WALKER ATKINSON, 1862-1932

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To the Members of the Esoteric Hierarchy, Greetings!

A truth that has been made popular through Christian Science is that the mortal mind of man is capable of creating many forms of illness, pain, and suffering. While, from our point of view, other teachings of Christian Science may raise some questions, we cannot deny that the mortal mind of man is the most powerful influence within his bedy; and certainly, the vast majority of human illnesses originate in the mind consciousness of man.

Day after day in our correspondence and personal contacts, we find men and women of good sound sense and good reason suffering from conditions that they have wilfully or ignorantly created—first in the mind, and then in the body. We have proved, too, that healing treatments sent to the mind and consciousness of that individual gradually clear the body of its illness or inharmonious condition.

Because of the great amount of divinity in man's body and consciousness, he would not have any illness unless he chose deliberately or ignorantly to neglect his body or to establish some diseased condition in it. If a man or woman fails to eat proper foods, or deliberately eats wrong food, something will go wrong despite all the divinity in the body. The body has to have a certain amount of care and attention, and God has provided us with intelligence and a mind and brain with which we can discriminate in our eating, drinking, and behavior. Few of the serious and long standing illnesses suffered, however, come as a result of deliberate violation of the laws of eating, drinking, and physical behavior; most originate in the mind.

The fact that the mind can seize an idea and hold fast to it in so strenuous or subtle a manner that it affects the whole behavior and attitude of the individual is one of the things that makes for success and happiness as well as for disease and pain. When one starts out in life with a fixed idea in mind to be successful and happy and utilize certain talents and abilities, the realization of those ideas follows in whole or in part. However, when the mind is inhibited, focused upon a wrong idea, the realization will be of like nature.

Surprisingly enough, "fear" plays only a small part in the illness of the average individual. Hundreds suffer from some physical condition solely because there is a wrong idea in the mind; yet that idea is not a "fear" in any sense.

Let us take the individual who has been led to believe that he has a weak heart, or one that is not functioning in the right way. This may or may not cause fear; but it does cause a reaction. Such



persons wake in the morning and think first of the heart. All day they think about the condition they believe is in it; and when they go to bed, their last thoughts are about giving the

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heart a chance to get stronger. They simply live from hour to hour with the obsessional idea in mind that there is something wrong with their hearts. Such a fixed idea is sure to have an effect.

I do not say that such a fixed idea will actually produce a physically abnormal condition in the heart. It may and it may not; but such a fixed idea will make the individual miserable, unhappy and sickly. The moment he feels a little tired, or ill from something he should not have eaten, or nervous and upset, instead of attributing this temporary condition to something he has done that he should not do, he immediately blames it on his "heart." That strengthens his belief that something is wrong with his heart. There are even persons who believe that their hearts are weak because some one of their relatives passed through transition from what doctors called heart disease.

The average person knows little about the real functioning of the heart or its real location. He does not know, for instance, that the heart seldom has any actual pains in it, and that a person may suffer from a heart condition for years and never have a single pain. There are muscles, tissues, and vessels around the heart in the chest that can cause temporary fatigue or nervous pains; yet they have no relation to the heart. Every pain, sensation or nervous tremor in the chest may be blamed on the heart, and thus encourage many to believe that they have heart trouble.

The same may be said in regard to the kidneys, bladder, stomach, the intestines, or any other part of the body, even to the brain and mind itself. On the other hand, a person who is convinced that he is perfectly healthy and has no organic trouble ignores these little sensations of the body and lives a happier, healthier, and more satisfactory life.

When Christian Scientists intimate that a "thought in the mortal mind" has killed a person, they are philosophically right. I have known of persons who suffered for years and finally passed through transition with nothing more wrong with them than an obsessional idea in the mind. The idea kept them from exercising; kept them from eating, living, sleeping normally. It led them to such a favoring of some part of the body that they finally passed through transition because of the idea and because they were living abnormal lives. On the other hand, in the case of a broken leg, a pierced bladder or kidney, or semething wrong with the stomach or lungs, semething more must be done than merely thinking health.



Still, persons who consistently mistreat the body must either be failing to think properly or must have some foolish belief. A man who consistently drinks and week after week remains intoxicated is not using his mind or brain intelli-

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gently. He must have the false idea that he can defeat nature's laws, mistreat his body, and yet be normal and healthy. Others occasionally do something wrong without thinking while ordinarily being careful of their health. Temporarily they will suffer some inconvenience or pain; then nature will take care of the condition.

Unfortunately, a large majority have a fixed idea regarding some weakness in their bodies. Even an individual who disclaims any idea of disease will usually have some inhibiting idea—such as a belief that his eyes are weak and that he must not read too much at night. This fixed negative idea, although not connected with any real disease of the body, is connected with some "expectant" condition of the body or of the mind.

Sometimes it requires days of examination and questioning to find out how these fixed ideas get into the consciousness of adult human beings. In a great many cases, it is the belief that we "inherit" certain tendencies toward a weakness from our parents. Many persons normally healthy and happy and without fixed ideas up to their twentieth or thirtieth year, whose father or mother has suddenly passed through transition due to heart trouble or some other condition, get the idea that they have "inherited" the weakness of the parent. Again, fixed ideas are developed because of temporary conditions which seem to fit symptoms that are explained in advertisements.

In recent years, a great many persons have been taking patented concections to correct an acid condition of their bodies. They have been convinced of their "acidosis" because of a peculiar taste in their mouths, a little gas, or a pain here or there. In listening to radio advertisements, or reading something in newspapers or magazines, they have become convinced that the pains or symptoms noticed constitute a definite condition of acidosis. Once they begin thinking about the matter, they buy preparations to correct this "acidosis." They even begin to believe that the condition of their teeth, their eyesight, their hair, their hands or their feet, is due to a poison in the blood resulting from "acidosis."

A person with this fixed idea about acid suffers from illusionary conditions and is affected by the belief. He modifies his diet, is more careful about reading, and his conversation becomes filled with medical speculations. His unhappiness and suffering are not due to any real acid condition in the body but to the thought of "acidosis" in his mortal mind.

The difficult thing is not to get the diseased condition out of the body but rather to get the diseased thought out of the mind.

Once we change an individual's method of thinking and remove the fixed idea, the body begins to get stronger and better and the person begins to live more happily and enjoys life.

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Although the mind with its reasoning, thinking, and power of observation is one of the most valuable assets that God has given to man, the mind can really become one of the most sorrowful and sinister things an individual has. It is sinister for a man to carry a revolver, an instrument of destruction, or a vial of deadly poison. He might be tempted to use them. An individual's mind is even more sinister if he does not use it correctly because he can suddenly use his mind the wrong way without really deliberately trying to do so. The mind may be poisoned by thoughts, and an individual may not know that he is poisoning his body.

If you are interested in how there can be such a thing as "mental poisoning," I suggest that you read the book <u>Mental Poisoning</u>, if you have not done so. It may be purchased through the Resicrucian Supply Bureau. Mental poisoning is important to consider in connection with the use of the mind and brain.

Keep in mind the marvelous amount of divinity and spirituality in your body that is responsible for the action of nature's healing, curative power. If you think health and attune yourself to the thought of health, very little can go wrong in your body. Such thinking will make you eat, sleep, and live sensibly, and this will eliminate the physical as well as the mental causes of disease, pain and suffering.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

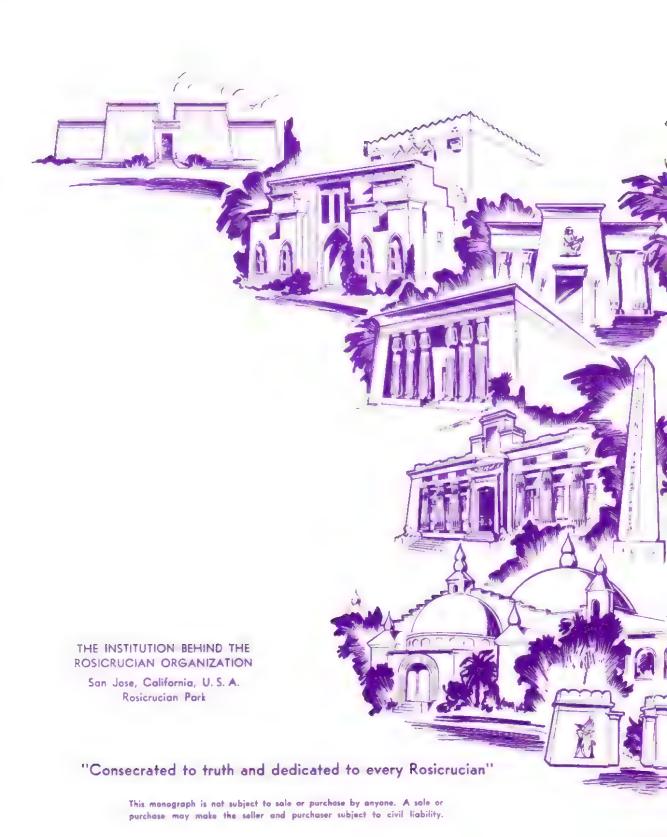


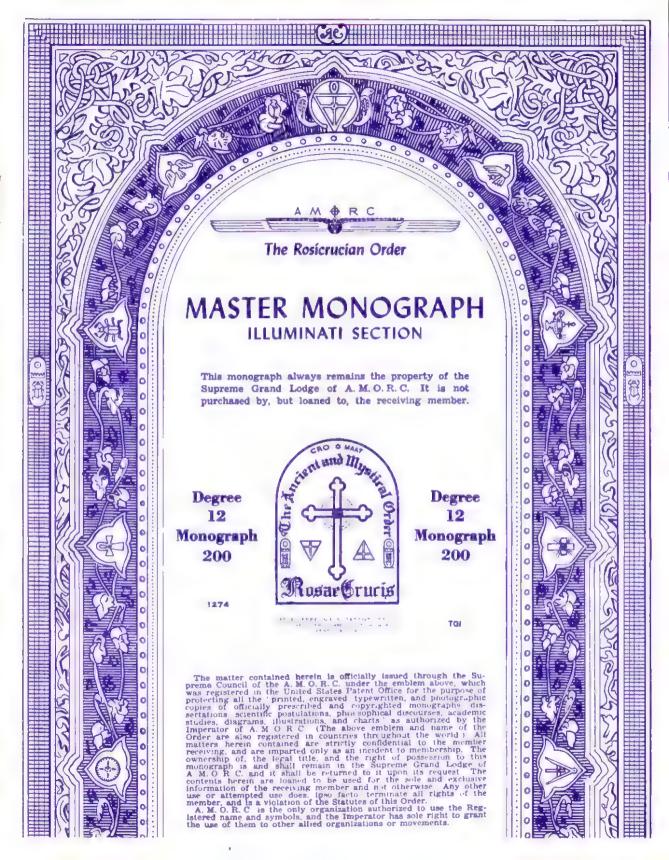
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- ¶ The mortal mind of man is the most powerful influence within his body.
- Most human illnesses originate in the *mind consciousness* of man. He would not have any illness unless he chose deliberately or ignorantly to neglect his body or to establish some diseased condition in it.
- The tendency of the mind to seize an idea and hold fast to it, whether it be constructive or wrong, affects the whole behavior and attitude of the individual.
- The difficult think is not to get the diseased condition out of the body but rather to get the diseased thought out of the mind.
- Although the mind with its reasoning, thinking, and power of observation is one of the most valuable assets that God has given to man, the mind can really become one of his most sorrowful and sinister possessions.
- If you think health and attune yourself to the thought of health, very little can go wrong in your body.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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Modern science is beginning to recognize the role played by the glands as controllers and balancers of the human organism. That they are the means through which the divine expresses itself is not yet conceded, however, since scientists for the greater part are still concerned with man in his material aspect. The following lines, nevertheless, are more in accord with our teachings.

Indeed, from the administrative and legislative points of view, the body-mind may be said to be governed by the House of Glands. It is the invisible committee behind the throne. Upon the throne is . . . Man, the most baffling of complexities. Man, who is not a mind, but owns a mind—Man, who is not a body, but possesses a body, just as he might have a motor car, a fortune, or a calamity. Back of all his daily activities, product of the life of body-mind, is the mysterious, unique individuality, the Ego, the Psyche, or the Soul. Lately a competitor with these ancient and honorable terms has come upon the scene as the Subconscious. . . . The endocrine association stands out as at least the most important physical determinant of the states and processes of the subconscious.

-LOUIS BERMAN, M.D., 1893-

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To the Members of the Escteric Hierarchy, Greetings!

Some years ago, it was my good fortune to be acquainted with a highly respected and very successful physician here in San Jose. He was a member of various medical societies and was generally regarded as an authority because of his success as a practitioner. Much of his success was no doubt due to his going beyond the usual requirements of the profession. He spent a great deal of time reviewing cases he had treated, studying symptoms, analyzing them and reading widely to determine their exact cause. He was at pains to bring medical theory and first-hand observation into agreement. This physician was really a mystic although he disclaimed the classification. He earned the respect of his medical colleagues on the basis of his accomplishments even though few doctors were ready to accept his advanced ideas. I had many conversations with him and came to regard him as a very special friend.

This physician wrote a book dealing with glands as the guardians of our well-being. He gave me permission to add a chapter and an introduction to that book. As I read the manuscript pages he had written, I could not help marveling at the wonderful information he revealed in it. (Glands—Our Invisible Guardians by M. W. Kapp, M.D., may be purchased from the Rosicrucian Supply Bureau. See your AMORC catalogue.)

Various books on the market deal with glands and how they affect our personalities; but Dr. M. W. Kapp adopted a viewpoint typically Rosicrucian. This Rosicrucian viewpoint he exemplified and justified in his forty or fifty years of medical practice.

The blood circulating in the body, we know, has to have a heart as a pump to keep it in circulation. The food we eat has to have a stomach to prepare it for digestion, and the voice a tongue and teeth in order to produce sounds. These things are instruments or agents in our bodies. In the same way, the Cosmic and divine spiritual powers in our bodies have to have their instruments or agents. Dr. Kapp has pointed out, as have our monographs, how the pituitary, the pineal, the thyroid, and other glands utilize, direct, and control the Cosmic and divine forces to keep the body in good condition.

He has pointed out equally clearly, too, what happens when any one of these glands is atrophied, injured, or eliminated by operation. If a certain one of these glands does not function, the body ceases to grow physically. It will remain dwarf-like, stunted, and undeveloped. If that same gland is allowed to become overactive, a person grows to great height and becomes a giant. Other glands have to do with our emotions, our health, and with the curative activities of the Cosmic powers.

In the last few monographs I have been telling you how the divine and spiritual powers within your body help to re-

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generate and to rebuild it. If there were no such regenerative power, the body would wear out in a few years. In fact, within a year the ordinary activity of daily life destroys enough blood, tissue, and bone cells to cause the body to waste away if nothing were replacing them.

Since the human machine is constantly wearing out, new cells have to be made to replace those worn out. It is not only the man lifting heavy furniture, or working hard, who wears himself out; every one of us, even while asleep, wears out a certain number of cells. The curative powers rebuild new cells faster than old cells wear out. If, however, there were nothing making new cells, we would wear out even if we were sitting still or lying in bed. Every time we use the brain, we wear out some part of the body.

These glands take care of this very special divine process of recreating, regenerating, and rebuilding the body. Some are especially devoted to the work of developing and maintaining the psychic balance in the body. While the functioning in a woman's body is mostly controlled by psychic forces, generally in accordance with the phases of the moon, it is also true that many parts of a man's body, especially the emotional and mental functioning, and the maintenance of health are as much connected with these glands as they are in a woman's body.

Woman has greater need of psychic glandular control than man. The reproductive organs and their functioning in woman's body are under the psychic control of the sympathetic nervous system and the glands, and there is more of this reproductive functioning in a woman's body than in a man's. However, there are other forms of functioning going on in a man's body which are just as important and necessary to the maintenance of health, balance, and happiness.

Dr. Kapp has stated that many of these glands, especially the pituitary and the pineal, are controlled and kept alive and active through deep breathing and psychic exercises. Physicians have attempted to alter the size, nature, and functioning of these glands by injections of powdered glands of other animal bodies. This has not proved to be generally efficacious.

The glandular powders from animals made man strong in an animal sense but they did not make his glands more efficient in a psychic sense. Such glands are highly refined, have gone through thousands of years of evolution and improvement in order to make man the most intelligent, developed, highly spiritual creature on the face of the earth. Glandular extracts obtained from animals have tended to reduce man's status and to make him more primitive.



The interest, study, and experiments that have been concentrated upon these glands have grown naturally from their suspected importance. The past thirty years have seen that inter-

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est and study intensified. Physicians have been concerned by their nature and purpose in the human organism. They have been defined as ductless or those whose secretions go directly into the blood or lymph; hence their name: endocrine. Experiments were largely for the purpose of learning the exact nature of the substances secreted as well as the effects of the same secretions extracted from animal glands and injected into the blood. The fact that the results were either generally detrimental or of a negative value gives point to the emphasis I have placed on the matter during the past year.

Man is, as the Bible so pointedly reminds us, fearfully and won-derfully made. Every investigation leads to the same conclusion: Science cannot improve upon the work of the Creator. In the matter of these internally secreting glands, evolution through the ages has so perfectly prepared them to be the controllers and balancers of the human organism; and so delicately adjusted and precise in their functioning are they that any experiment whatever will disrupt their balance and destroy their usefulness. This is fortunate, for it is through them that this divinity in man makes itself felt.

Medicines may injure the stomach or the blood stream, and may cause all kinds of changes in the body, but medicines do not reach into these glands to such an extent as to destroy them. In fact, these glands are the last things to be destroyed. You may have heard it said that the heart is the strongest organ; that it is made of the strongest muscles, and, therefore, is the last thing that "dies" or "stops."

That is true, considering the ordinary organs and muscles of the body, but really the last things to stop functioning in the human body are these marvelous little glands. Some are only the size of a pea; yet they control and direct a power that is like dynamite. Even when the heart has been injured and is struggling to continue to beat, these different glands in the body keep on with their work, trying to help the heart. They utilize the divine, spiritual, Cosmic power that comes into our bodies through our breath and through our magnetic electrical contact with the earth and with the atmosphere.

The strength that constitutes "life" and the "vital force" does not come just through the food we eat or the water we drink. Food and water are necessary to keep up the chemical physical part of the body, but real power and vitality is something we take in through breathing and our contact with the electrical magnetic forces in the earth and in the atmosphere. One deep breath of fresh air gives the body more vitality and more of the vital force necessary to maintain life than a whole pound of nourishing food.



That is why persons can fast and yet continue to live so long as they keep breathing if there is enough chemical material left in the body to make up for the destroyed cells. If a

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person were to stop breathing for a few minutes, he could not live, not because of suffocation but because each breath contains vitality necessary for life. This vital force which we call Nous is taken into the lungs, and would be no different from the air in a rubber balloon were it not for these glands which regulate and control it.

Since these endocrine or ductless glands are the means through which the divine in man expresses, it would be well to keep in mind the fact of their being so carefully protected in their functioning when affirming our divinity as a heritage. They are, let us assure ourselves, divinely implanted and divinely sealed against harm. They perform their work without direction and are beyond being tampered with. We do not have to stimulate their activity by means of drugs or potions. We have only to concern ourselves with proper food, drink, and exercise. We have only to keep our thoughts from interfering with God's arrangement and live without any of the excesses which would weaken or impair the bodily functions—in other words, natural living without overexertion or suppression. This, together with the consciousness of being one with God in a more distinct and intimate way than any of His other creatures, makes man potentially a master of all creation.

Every time you sit in meditation, you are giving these glands a greater opportunity to harmonize themselves with the spiritual forces passing through your body. To remember this will be to heighten the experience and bring a fuller realization of what you are as well as what you may become.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

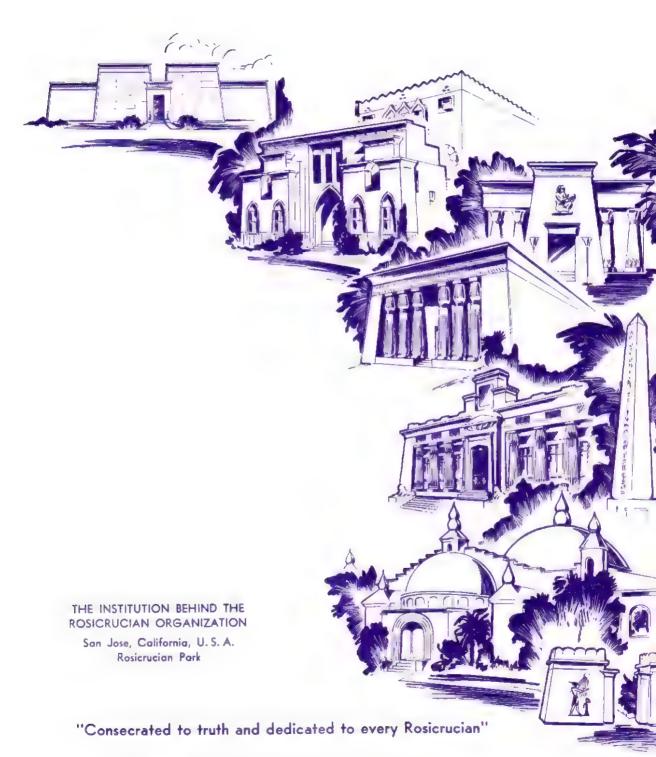


Summary of This Monograph

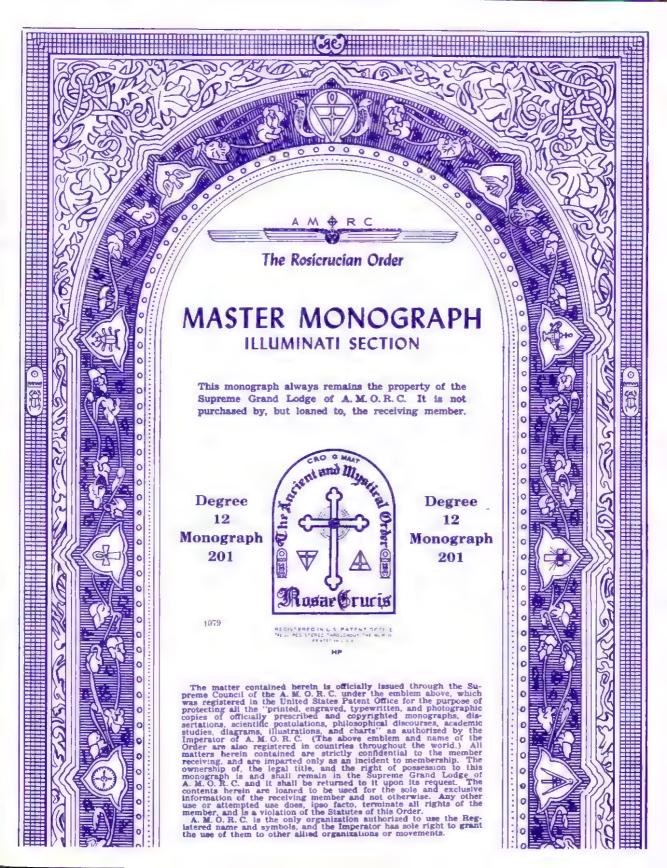
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- The Rosicrucian viewpoint regarding glands as instruments or agents for the Cosmic and spiritual powers in our bodies was exemplified and justified by Dr. M. W. Kapp in his forty or fifty years of medical practice, and was outlined in his book, Glands—Our Invisible Guardians.
- It is the glands that take care of the divine process of recreating, regenerating, and rebuilding the body, as well as maintaining the psychic balance in the body.
- Evolution has perfectly prepared the glands to be the controllers and balancers of the human organism, and their functioning is so delicate and precise that any experimentation or tampering with them will disrupt their balance and destroy their usefulness.
- ¶ Since the endocrine or ductless glands are the means through which the divine in man expresses itself, it would be well to keep in mind the fact of their being so carefully protected in their functioning when affirming our divinity as a heritage.
- To assure ourselves of the proper functioning of these glands we have only to be concerned with proper food, drink, and exercise; with correct thinking and right living. Meditation and attunement will give these glands a greater opportunity to harmonize themselves with the spiritual forces passing through the body.



This monograph is not subject to sole or purchase by anyone. A sole or purchase may make the seller and purchaser subject to civil liability.



THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ By realizing his potentiality and endeavoring to fulfill it, man evolves mystically and spiritually. The process is a gradual one; yet in accepting full responsibility for his destiny, man can accelerate his spiritual progress.



Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which required to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing.

-JOHN STUART MILL, 1806-1873

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PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

As these recent talks have suggested, one great distinction sets man apart from the rest of creation and makes him not only different from those creations of the mineral and vegetable kingdoms, but also different from other creatures of the animal kingdom. That distinction, which holds the possible key to man's complete mastery of himself and his world if he will but become aware of it, is the fact that the consciousness and mind of God is present in man and expresses itself in and through him.

Such a distinction has been denied by some and underestimated by others; but nonetheless it is a possibility important enough to warrant man's sincere and whole-hearted attention. The mystic philosophers--especially those of the early Mystery Schools--gave a great deal of thought to the matter. Likewise, mystics today-even those who are not Rosicrucians--still consider that distinction to be extremely important. Our problem, as modern mystics and Rosicrucians, is how to set about determining its exact significance for us.

First, perhaps, we should want to assure ourselves of the fact that there is a distinction. Then, we should want to discover several valid examples of it. Finally, we should want to evaluate the matter as applicable to man, especially as applicable to ourselves.

To begin with, it is known that all matter--mineral, vegetable and animal--is subject to the conditions existing around it. It is likewise subject to conditions or vibrations which we should call planetary, especially the influences of the Sun and the Moon. In other words, not only ordinary conditions of temperature, soil composition, and rainfall, but also conditions brought about by Moon cycles, sunspots and the interaction of other planetary forces are involved.

Man, as the highest creation of God, although belonging to the animal kingdom and thus affected by what affects it and the rest of creation, is still able, because of his higher intelligence, to regulate his response to these conditions; he thereby modifies their effect and turns it to his advantage. He can, in short, by understanding and cooperating with planetary influences, prevent his being adversely affected by them. In this regard, he is the only living, growing thing that can be said to be more or less independent of influences which dominate and rule the rest of creation.

This fact is often overlooked for the simple reason that man in general seldom realizes his potentiality and makes the proper use of it. It is because this

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potentiality is present, however, that the mystic philosophers of all ages have considered the matter so important. It is the reason really why they have made it fundamental to every consideration of man and his place in the universe.

Evolution has received the most consideration among scientists only in its application on the physical level. Mystics have given more thought to its spiritual and mystical aspects, declaring that as man evolves mystically and spiritually he fulfills to a greater degree his potentiality as the highest work of creation. To the degree that he demonstrates mystical and spiritual growth, he makes himself more independent of the laws which bind and limit the rest of creation. He becomes less a slave to external conditions and more a master over them.

In addition to all the qualities and elements that other living creatures and things possess, man has the magnificent, creative, dominating mind power that God has given him. Man is capable of using his mind in much the same way that God does. Man can create things mentally, and can change things or control them with his mind in a manner that no other living thing can. This makes man a unique and distinctive creature.

Unfortunately, man does not have an awareness of the fact that he is a unique and distinctive creation. His instruction and training, both scientific and philosophic, have never given him the basis for such an understanding. He, therefore, is without conviction in this regard. Without mystical instruction and that assurance which true understanding brings, man, instead of fulfilling the promise of his birthright, has accepted as fact only that he is part and parcel of creation and, like other vegetable and animal things, is a victim of passing conditions.

Another attitude, too, has grown out of certain religious teachings. In spite of religion's intent to instill a better sense of man's relationship to God, a spirit of dependency has been brought about that has weakened man instead of strengthening him. Putting man again in the category of vegetable and animal life, where he is cared for by a tender and ever watchful Providence as though he were completely helpless, has proved a stumbling block to man rather than a steppingstone to his progress.

Unwittingly, he has accepted the role of dependency, and seemingly prefers it to the one wherein he must use his talents and God-given ability to make himself master of his circumstances. The



practice of leaving everything to God is in reality as unsound philosophically as it is practically, for it is negative. It encourages in man the belief that he has only to affirm his dependency on God in order to have all

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his needs met without his doing anything more. This is to think unrealistically and to set himself in opposition to the facts.

Nature's laws are rigid and exacting even while providing for the creatures of creation. Instinct, it is true, is inherent as a motivating force throughout creation, and this may express as dependency on the lower levels; but the dependency natural to flowers, birds, fish, and animals should not be accepted as applying to man. This dependency of lower creations may in a sense be said to be "leaving everything to God," but it is only because their endowments and their purpose do not call for more. Man cannot rise to the fulfillment of his powers and potentialities by trying to fit himself into a pattern designed for creatures fulfilling a purpose less than his own. Man cannot again become something he has outgrown. If he attempts to do so, he will succeed only in hindering his own progress.

To judge by his endowments, man's destiny would seem to be far greater-especially if one considers the distinction which sets him above the rest of creation. Man has the consciousness and mind of God working in him--and this must be exercised. If it is not, the birthright of creative freedom and independence can never be enjoyed.

It seems almost cowardly, then, for man to refuse the opportunity to use the consciousness of God to plan and achieve for himself. Certainly, he makes himself appear lazy and unworthy if he shifts the responsibility for his own well-being back onto God and expects to be cared for as are other creatures which are lower creations.

Man cannot dominate God or in any way presume on his prerogative; but man certainly can take advantage of the potentialities God has given him and prove to himself that he is capable of developing them rightly. It is necessary, then, particularly for the mystic, to take into consideration the distinction that is his and to remind himself constantly of the fact that he is the image of God.

What was stated in the previous monograph regarding the glands should be reassuring in this connection. Their functioning is evidence of the mind and consciousness of God in man. Dependence upon them will establish man rightly in the midst of creation as the living image of God.



You should keep in mind the fact that creation expresses itself according to a pattern of universal law and harmony, with everything occupying a place designed for it on the basis of its purpose and qualifications. If man's position is that of the highest, it is also that of

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the most responsibility. Man's destiny is, therefore, of his own making. He is as he makes himself to be by using the mind and consciousness of God which is a part of him. He cannot be a man and fulfill his responsibility otherwise. He certainly will realize that the kind of care and protection exercised by God over the lower manifestations of creation are no longer necessary to him.

He cannot expect God, for instance, to be concerned with the everyday activities of his life, to be interested in his business, to give him certain advantages or to make decisions for him. God has already given man the intelligence to do that for himself. It is man's responsibility to use that intelligence to the fullest extent in every way he can. If man plants seeds, using his knowledge and intelligence as to the time and place, God will take care of their growth. But God will not plant those seeds for man.

The possibilities for man are tremendous—if he stands firmly in the fact of his divine inheritance and accepts his responsibility as a constant opportunity to demonstrate the mind and consciousness of God that are within him. That is why the mystic reminds himself so constantly of his own divinity and why he regularly strives to better his attunement with the dynamic power of the divine.

May Peace Prodound abide with each of you.

Fraternally,

YOUR CLASS MASTER

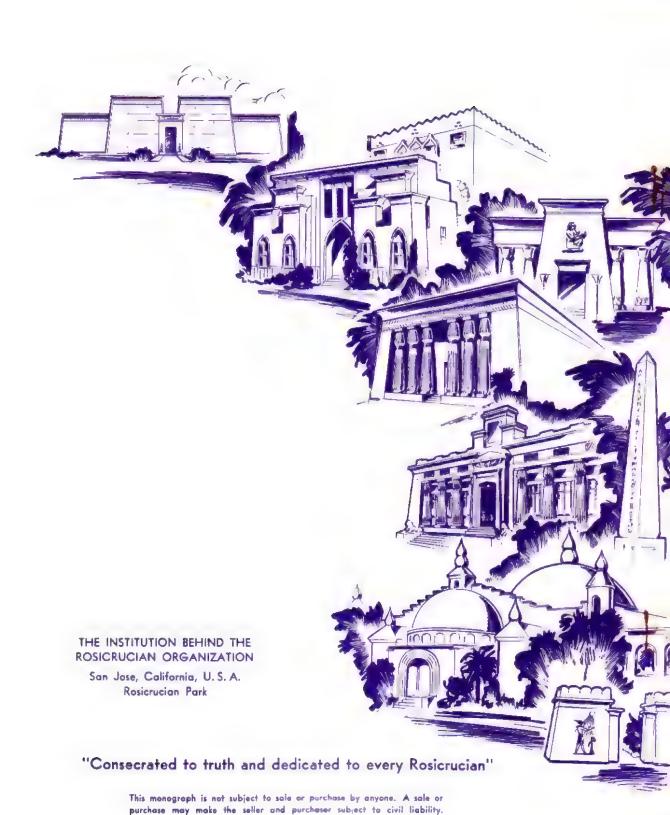


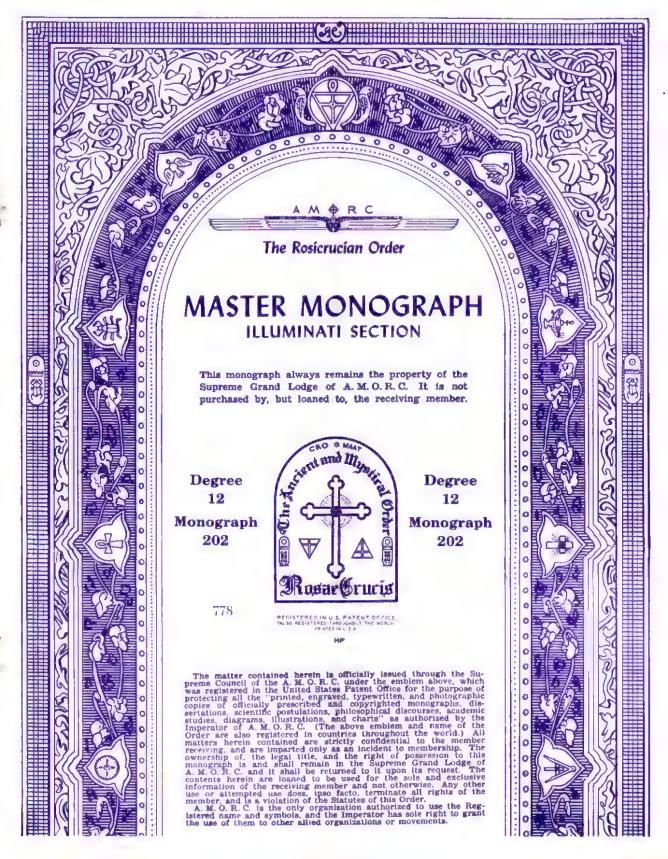
Summary of This Monograph

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- It is the consciousness of God in man that sets him apart from the rest of creation and makes it possible for him to achieve mastery of himself and of this world.
- ¶ Because of his higher intelligence, man is able to regulate his response to conditions and vibrations affecting matter, and to modify their effect.
- ¶ Man seldom realizes his potentiality and so does not make the proper use of it. However, as he evolves mystically and spiritually, he fulfills this potentiality to a greater degree.
- ¶ Religion has brought about a spirit of dependency in man that has weakened instead of strengthening him.
- Man cannot rise to the fulfillment of his powers and potentialities by trying to fit himself into a pattern designed for creatures fulfilling a purpose less than his own. He has the consciousness and mind of God working in him, and this must be exercised.
- ¶ Creation expresses itself according to a pattern of universal law and harmony, with everything occupying a place designed for it on the basis of its purpose and qualifications.
- ¶ Man's position is that of the highest, and consequently of the most responsibility. His destiny is of his own making.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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If we have frequently quoted Ralph Waldo Emerson whose transcendental viewpoint concurs so nearly with that of AMORC. His essays are, indeed, a source of inspiration and delight, and it is to be hoped the Rosicrucian student will wish to read

more than the brief excerpts below used for concurrence purposes.

We now quote from the essay, "Self-Reliance."

What is the nature and power of that science-baffling star. without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appears? The inquiry leads us to that source, at once the essence of genius of virtue, and of life, which we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuitions. In that deep force. the last fact behind which analysis cannot go, all things find their common origin. . . . We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves. but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes, all philosophy is at fault. Its presence or its absence is all we can affirm. Every man discriminates between the voluntary acts of his mind and his involuntary perceptions, and knows that to his involuntary perceptions a perfect faith is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed.

-RALPH WALDO EMERSON, 1803-1882

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To the Members of the Esoteric Hierarchy, Greetings!

Today the practical sciences have separated themselves completely from consideration of matters called <u>spiritual</u>, even to the extent of ruling out of their study whatever cannot be subjected to test-tube analysis. Medical authorities and scientists have been known to say "there is no soul" simply because no soul has ever been revealed to them in their physical laboratories.

It is natural, of course, to expect that where investigation is limited to the physical and tangible, results obtained could only lead to conclusions equally physical and tangible. The soul being neither the one nor the other could not, therefore, be touched by such investigations and so could not enter into the conclusions—except in a negative way. There have been those, however, like Alexis Carrel, who have said that the spiritual and cosmic side of life must be taken into consideration if one is to understand the so-called physical side.

You may recall that Charles Proteus Steinmetz, misjudged by many eminent scientists because of his peculiar scientific nature, also stated that no scientist could make any great discovery in any field of science unless he first took the existence of God into consideration and found His intelligence to be the basis of the natural law. Men of less scientific learning and significant achievement, nevertheless, continue to say that there is no place for either God, or the soul, for religion or anything else of a spiritual nature in the scientific laboratory.

Rosicrucians, naturally and inevitably, range themselves on the side of men like Carrel and Steinmetz. They do so because they are better instructed in the manner of the Creator's working and have consistently demonstrated through the centuries the truth of their assertions. The Rosicrucians of the past gave considerable emphasis to the practical application of their knowledge of all of nature's laws, without losing sight of the spiritual side of the matter.

Even those who became eminent chemists, physicists, and leaders in the therapeutic art set aside periods for spiritual meditation because they realized the two things went hand in hand. They knew God's laws sufficiently to be certain that whatever occurred in nature had to be an expression of those laws. Those scientists today who, like Carrel and Steinmetz, are adding to man's knowledge by practical application and discovery in the field of nature while



recognizing God's part in it, seem to be of the Rosicrucian tradition. They recall the great Rosicrucian scientists of the fifteenth, sixteenth, and seventeenth centuries.

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The Rosicrucian finds the spiritual nature of man to be most clearly revealed in that functioning which is most often called instinctive. Many scientists are content to explain these instincts on the basis of reaction, calling them merely mental or nervous responses of the physical organism. This could hardly be said to apply, for instance, to the fledgling in the nest. Without previous experience or knowledge, it launches into space and by repeated attempts at using its wings learns to fly. Its ability to fly certainly is not solely the result of a nervous reaction of the physical being.

So it is with many of our instincts. They are just as likely to be spiritual impulses as they are to be animalistic impulses. After all, who can distinguish between what is called an animalistic impulse and a spiritual impulse? Many of our spiritual impulses, if not all of them, have to function more or less in the mundane physical world and through our flesh and physical body. For that reason alone, it is hardly wise to classify all of them as animalistic instincts.

The indulgences of the flesh and the body are not all animalistic. They must be equally entitled to be called spiritual inasmuch as they are not created by man himself but are divinely created. There are certain functional activities of the flesh that, while purely human and purely of the flesh, are of spiritual origin inasmuch as they coincide with, cooperate with, and carry out the original features of God's great plan of creation. The desire for food and drink and the satisfaction of thirst are instinctive to man, and likewise the beating of the heart, the movement of the intestines and other organs, and breathing.

It is, indeed, fortunate that such is the case. When you see man in his greed for money, fame, and business neglect proper eating and drinking, you can imagine what would happen if the involuntary functions of the body were left to him in the same degree. He would neglect them and become malformed, diseased, or subnormal. God in His wisdom has made the important functionings of the body instinctive so that man cannot resist them. Even though he may subject them to abuse at times, this does not bring the same penalty as would be the case if they were left to his discretionary judgment.

With all our complexity as dual human beings, we desire as Rosicrucians to be sensible and practical; so we should not neglect such spiritual elements as meditation, attunement, breathing,



or harmonious vibratory association with the Cosmic. The Cosmic flows through us and acts in us to keep us normal and human. There is nothing more divine on Earth than a normal human being with all his so-called animalistic tendencies.

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A few weeks ago I referred to the instinct of self-preservation. What would you call that? An animalistic instinct, or a spiritual instinct? From a Rosicrucian point of view, God made all of nature, and especially imbued it with the instinct of self-preservation in order that that which He created should continue to exist and not be annihilated by self-destruction. Despite this, many persons claim that it is purely animalistic, and has no spiritual value whatsoever.

Many things in life are wrongly understood simply because of our human interpretation. Our interpretations are usually based upon what we have been taught, and what we have observed. No doubt a man born and living exclusively on some barbaric island would interpret the things of nature entirely differently from us, solely because of the differences in his education and his understanding. Even so, those interpretations govern his life and the meaning or lack of it he finds in the world about him. They put him in tune with its fundamental laws or cause him to be out of harmony with them.

The panther seeking his mate in a savage and instinctive manner may be functioning along purely "animalistic" lines, according to science; nevertheless, something higher than itself must have instilled and inspired those instincts in him. The panther is following a pattern of behavior common to all the animal kingdom. It is not initiating a pattern that is individual and peculiar to itself.

The something which inspires it must be, therefore, higher than itself, and may rightly be called divine. It can rightly be said, then, that the panther expresses spiritual principles just as man does. Man may express these principles to a greater degree, however, because of his intelligence and understanding-because of his possessing more fully the mind and consciousness of God.

We must admit, therefore, that basic instincts are present in man as they are throughout the whole of creation. We must admit, too, that there is as much justification for calling those basic instincts spiritual as there is for calling them animal. Man may give expression to them in more varied ways and on a higher level because of his greater intelligence and understanding. They still remain instincts, however, and not automatic or nervous responses of the organism.

Because of man's ability to interpret, he may account for natural phenomena as well as his own behavior in a highly individualistic way. This accounting may be right, or it may be altogether wrong or, in fact, any degree in between. As Rosicrucians we are ever striving to better our interpretations, constantly endeavoring to have them



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accord with fact. At the same time we are trying to be sensible and matter of fact regarding the routine matters of life.

There must always be a balance between spiritual fundamentals and their practical application. Through meditation and attunement the mystic attains this better balance. The more he realizes the divinity that flows through all creation, the more he becomes conscious of the distinction which sets him above and apart from the rest of creation. The more he sees divinity behind all the manifestations of life, the less likely he is, then, to be misled by others' shortsighted interpretations.

So-called fleshy indulgences and necessities, for instance, while purely human, will be seen to have a spiritual origin inasmuch as they are part of the divine plan for a self-perpetuating creation. Likewise, the desire for food and drink will be seen to be of the same kind. The important and intimate functioning of the body emphasises the Creator's wisdom in providing the instincts for both the lower levels of creation and for man. Were they left to man's choice and decision, chaos and confusion might well result and man might easily live to his own detriment.

In keeping in thought the fact that you are a living spiritual being despite your physical organism, the real Divine Essence will more and more assert itself.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



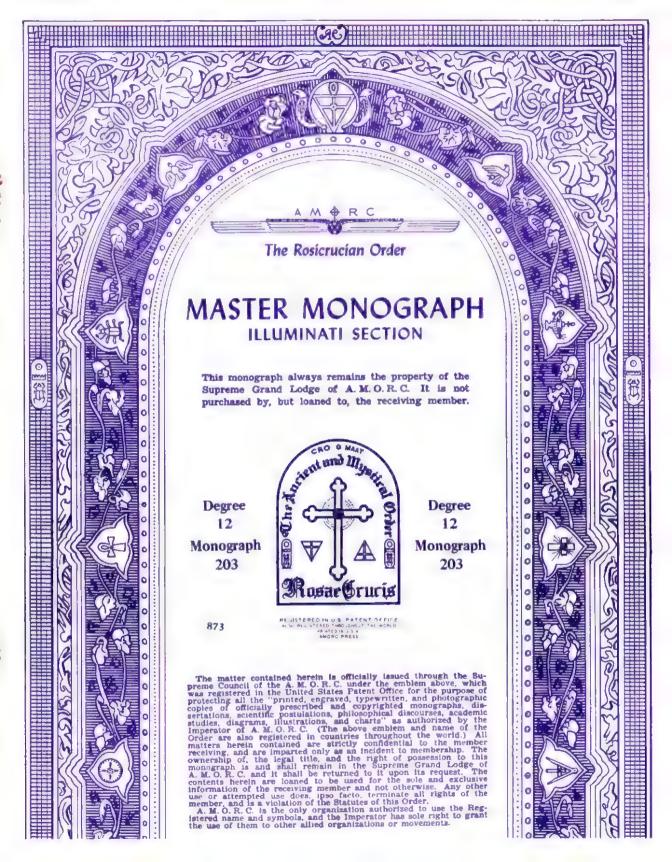
Summary of This Monograph

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- Except for a few investigators like Alexis Carrel and Steinmetz, scientists assert that there is no place for spiritual investigation in the scientific laboratory.
- Rosicrucians give considerable emphasis to the practical application of their knowledge of nature's laws without losing sight of the spiritual side of matter.
- The Rosicrucian finds the spiritual nature of man to be most clearly revealed in that functioning which is most often called instinctive.
- The important functionings of the body are instinctive so that man cannot resist them. Divinely created and carrying out the original features of God's creation, they cannot rightly be classified as animalistic instincts.
- There is nothing more divine on this Earth than a normal human being with all his so-called animalistic tendencies.
- As Rosicrucians we are ever striving to better our interpretations, constantly endeavoring to have them accord with fact. There must always be a balance between spiritual fundamentals and their practical application.
- ¶ In keeping in thought the fact that you are a living spiritual being despite your physical organism, the Divine Essence will more and more assert itself.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Superiority is not the product merely of wishful thinking; rather it is the fruit of long effort and perseverance despite trials and mistakes. Spiritual evolution progresses from incarnation to incarnation, and no sincere effort is ever wasted. The conscientious student must inevitably become Super-man.



The mind, as we have said, is not only of one mode; it is not only of the nature of human formal intellect, as that term is generally understood, but also of the nature of intelligence, of those deeper instincts that feel after greater things, rather than endeavour to compel these to accommodate themselves to the configuration of our present mind-forms. This intelligence is the feminine, fluid and vital, mode of mind, and in itself it is formless, and therefore able to receive and conceive living ideas, incurious of successions in time and processions in space.

... In brief, mystic cosmogony may be considered as setting forth the birth of a man's own true world at his initiation from the small into that which is the Great; his passing from the lesser mysteries of generation into the Greater Mystery of Regeneration, from man to Super-man, and thence to Christ.

-G. R. S. Mead

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To the Members of the Esoteric Hierarchy, Greetings!

Once again, I want to call your attention to a fundamental escteric principle, which has had no serious and detailed consideration although it has been touched on quite frequently in monographs of the lower degrees. It is related to the matter of complexes and psychoanalytical attitudes of mind. These have been everybody's concern for the past thirty years or more.

Discussions concerning introverts, extroverts, egocentrics, self-aggrandized natures, obsessional natures and inferiority and superiority complexes are familiar to all of us. These things have been glibly talked about by professional men, scientists and laymen without as yet any universally acceptable solution becoming evident.

It is beyond argument, however, that some persons are afflicted with an exaggerated opinion of themselves. This opinion, strangely enough in many cases, is based upon nothing at all except an inferiority complex. The person is inferior in some aspect of his personality, and tries to cover that inferiority with an attitude which he imagines is superior. It is like a man's having no underclothing, in fact, no clothing at all, and covering his nakedness with a gorgeous cloak so that people will think he is richly dressed from head to foot.

Such a man somehow feels that the appearance is sufficient. The fact that he has nothing underneath is compensated for by the rich exterior. It is comparable to whistling in the dark to cover one's fear. A kind of false courage is gained by this bravado which hides fear, but it is wholly artificial and deceives no one—not even himself.

There is, however, a superiority which can be rightfully, honorably, and properly assumed. It is a genuine superiority which can be honestly and constantly maintained. The mystic who has reached the degree you have reached should feel from morning to night that he is a superior being. In fact, he may even feel superhuman—in contrast to the average human of his everyday association. The prefix super implies no degree of divinity. It does imply superiority. In this sense, the individual Rosicrucian member in the higher degrees—certainly one who is of the Hierarchy—has every right to consider himself superior. That superiority, however, does not become fully efficacious and effective until one becomes inwardly aware of it.

The statement, "Knowledge begets power," in spite of the fact that its constant repetition has reduced it almost to a platitude, is none-theless true. You, for instance, have a certain amount of knowledge which the average individual does not have and cannot attain. Some of

this you have gained in a purely objective way through your Rosicrucian study. Some has come from the Cosmic through your growing attunement. The totality is that superior wisdom not possessed by the average person.

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Such knowledge should give you not only a sense of superiority, but also a degree of power. It should engender a feeling of protection and security; make you more efficient and your application of natural laws more dependable; it should as well increase your ability to master conditions and accomplish the goals you have in mind.

This efficacy or power is made manifest only as you keep yourself constantly aware in the everyday world that you are a superior being, having the close partnership of the Cosmic. I should like to convince you that minute by minute throughout the day, standing by and very close to you, there is a beloved and dear friend, an invisible master of unlimited power ready to exert that power constantly in your behalf.

I am not referring to the close association of the Rosicrucian Brotherhood, or the fact that you can appeal to its superior officers for advice. You have earned the companionship, protection, and assistance of the masters. Aside from this, there is resident within you, as part of your own entity and being, a knowledge, awakened powers, and quickened abilities. These have enabled you to sense and determine things that others are not capable of doing.

Because this is so, it is necessary that you become a living exponent of that attitude of mind which is always characteristic of a real mystic. Knowledge begets power, yes; but it must be remembered that there are degrees and kinds of knowledge, and that they beget power after their own degree and kind. Although the lines are familiar enough to seem trite, Alexander Pope wrote truly:

"A little learning is a dangerous thing; Drink deep, or taste not the Pierian spring: These shallow draughts intoxicate the brain, And drinking largely sobers us again."

The greater the individual and the more knowledge, the less outward show there will be. Great wisdom begets humility, and the greater the wisdom, the more democratic, the more human, loving, and universally a part of the world-wide brotherhood of man the individual becomes. It heightens within the soul and consciousness of each of these developed entities that power, fortitude, and prowess which constitute a superior being.

Such inner power, then, should not become an emblem on your sleeve, or emphasize itself in your speech or actions, but it should never be lacking in your thought. There should never be any hesitancy in your mind, any doubt, or question that you are master of your own soul and

destiny. Nor should your lack of display weaken to any degree that conviction that you are a superior being—not a being with a superiority complex, but one with a superior consciousness. As a living entity you are an exemplification of the living

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God because you have those same qualities that God originally instilled in man to make him a living image of Himself.

You have the creative power, the reproductive power, both of the flesh and of the mind, that God, or any divine being ever had. This is not in any way sacrilegious although it may at first seem so. Think for Is it not true that God in all of His creative and reproductive work has to work through human channels? Are you not, and have you not been, a channel for this creative work of God?

Just as the soil is a channel for the abundance that is produced in vegetation, the air and water channels for living things, so God has selected human beings created in His image to be His channels for carrying forward His great plan. Since He has been working through you, and is ready to work through you, it is not sacrilegious to say that through your psychic, religious, spiritual development, and through your mental comprehension and progress, you have become a better, a more efficient channel than those who have not so prepared themselves.

I want you to feel that whenever danger, or any form of illnes or trouble confronts you, you need not rush for advice or help to anybody else. You need only remember that you are master of the world in which you live. You, therefore, have the right to declare that you are superhuman and superior enough to rule and dominate that world.

Certain things are inevitable; but accidents, suffering, pain, worry, and turmoil are not inevitable or necessary in life. They are always under your control. While you should pray to God or the heavenly hosts for assistance and an increase in spiritual wisdom to help you meet these things, you should remember that God's great gifts of wisdom and power are given to you and they must manifest themselves through Thus you become more and more an instrument in the hands of God -and therefore a superior being in every sense.

No real Resicrucian ever forgets that he is a superior being, and that everything within, around, and for and over him, has its center within his consciousness. He can deny the existence of evil. pain. turmoil, and trouble. He can deny the existence of the very home in which he lives. On the other hand, he can be rich and kingly, and enjoy all the glories of life merely by knowing with sureness and conviction that as a superior being he has the greatest gifts ever given to mankind.

In this way you will keep yourself free from outer contamination. You will keep yourself from becoming enslaved by limiting thoughts and conditions, whether they arise within the home or outside, and whether

they are set by relatives or others. You of yourself are the equal of any other living being. While your emotions, heart and consciousness may be bound to other individuals, the greatest part of you is bound only to God.

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Proclaiming yourself a superior being, and acting like the king of all you survey, may conceivably cause your family to think you irrational. Your rational use of this power, however, will convince them that you are right. The sanity of your acts, the efficacy of what you do, especially the application of Rosicrucian principles and those inspired by the Cosmic will quickly convince those around you. You may appear to be different and perhaps unsound by some of their standards; but one thing is sure, and that is that you are sane and rational in certain matters—and those matters are your health, happiness, and success in life.

Another thing is outstanding in the development of a member of the esoteric section of our Order; it is that he becomes a superior being in the sense that he is above the sordid, commonplace, annoying petty things of life. In a moment he should be able to lift himself out of that which is worrisome into a world of ecstasy and tranquility and live there with God and the Cosmic in supreme happiness, free from pain, suffering, or disease. This is the truth, which the Master Jesus once said, whose knowing will set you free.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

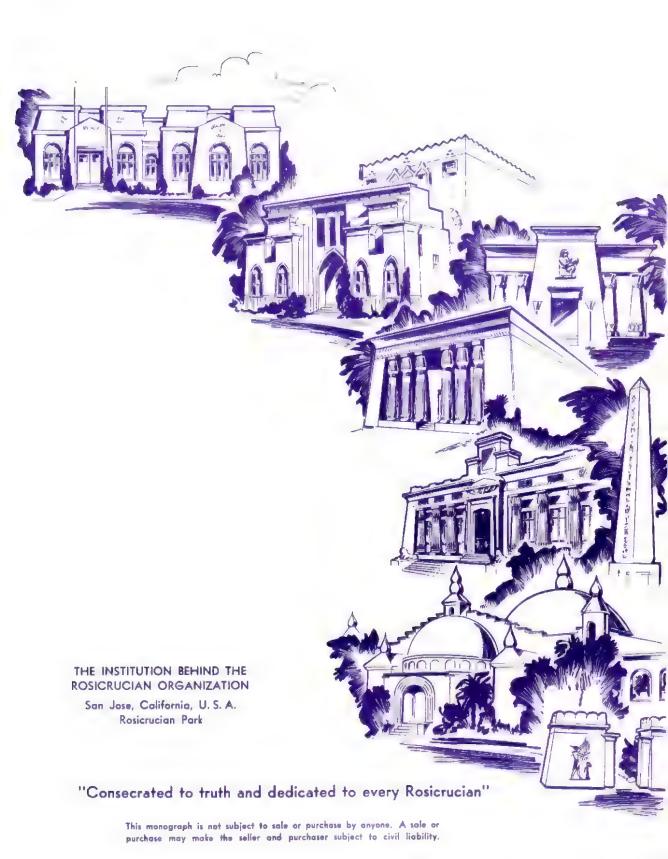


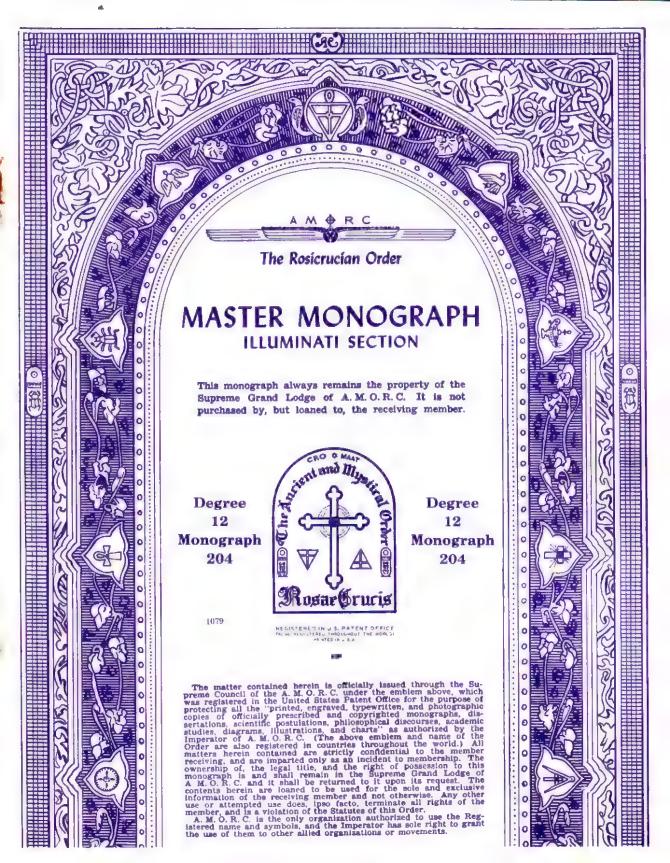
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- The matter of complexes and psychoanalytical attitudes of mind concerns everyone, although universally acceptable solutions are not yet evident.
- The mystic may, however, rightfully, honorably, and properly consider himself a superior being, for he possesses a superior wisdom not possessed by the average person.
- ¶ Knowledge of real superiority gives a sense of power, a feeling of security and protection, an ability to apply natural laws efficiently and dependably, and increasing mastery over conditions as well as ability to reach set goals.
- ¶ As a living entity you are an exemplification of the living God, possessing divine creative power; you are a creative channel for the creative work of God.
- You are the master of the world in which you live. You have the right to assert and use the power that is yours to use.
- ¶ By remembering your superiority and knowing that everything has its center within your consciousness, you will protect yourself from negative conditions and enslavement to limiting thoughts.
- ¶ Members of the esoteric section of the Order become superior beings, above the sordid, commonplace, annoying petty things of life.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶An inner consciousness of superiority is not to be gained passively by merely wishing for it. True superiority is the result of effort made. Just as it will be indicated solely through action, so, too, through positive action will it be attained. This challenging thought is echoed in the lines that follow.



And now first brought
To know myself and feel my littleness,
I was to learn what greatness is prepar'd
For virtuous souls, what mighty war they wage,
What vast impossibilities o'ercome,
What kingdoms, and infinitude of love,
And harmony, and never-ending joy,
And converse, and communion with the great
And glorious Mind unknown,—are given to high
And godlike souls.

EMMA TATHAM, 1830-1855

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To the Members of the Esoteric Hierarchy, Greetings!

It may seem that the theme of superiority is being somewhat overemphasized, but I have dwelt on it only in order to set forth the distinction which the mystic makes between the inner consciousness of superiority and the outer assumption of it. The one is genuine, based upon a fundamental fact of creation; the other is not-being merely the desire to appear to be something.

Nothing is so right as the feeling of superiority when one knows that it is one's birthright because he possesses the mind and consciousness of God. Nothing is so wrong as the attitude of superiority when one lacks the understanding of its true significance and the responsibility it imposes. Everything depends upon the right differentiation between the genuine superiority and the imitation.

Facing me as I dictate this is a portrait in oil of the famous Count Cagliostro. Many books have been written about this man, and the circumstances of his life and work variously reported. To some, he was a romantic figure, a courtly adventurer; to others, he was a philanthropist and benefactor of man. In fact, according to individual judgment, he became sinner, charlatan, humanitarian, saint. To me, he perfectly illustrates the genuinely superior being.

Aware of this superiority at all times, he was dignified, yet humble. In Kipling's phrase, he walked with kings but did not lose "the common touch." He was both loved and feared. In the presence of kings and nobles he held himself aloof. The Grand Almoner of France stood in awe of him; yet the poor and wretched considered him their friend and sought him out in their troubles. Today in Paris the poor and the wretched still take off their hats at the mention of his name. Perhaps his superiority is no better illustrated than in his conduct during and after the affair of the Queen's necklace.

Only the strange times in France could account for such a circumstance. Because his real character and mission were not to be understood by those among whom his lot fell, Cagliostro was made the scapegoat of a situation in which he had no part--sacrificed by malice and political expediency to save the wholly unworthy guilty.

In the welter of mischievous invention, hearsay, and malicious slander, it is difficult to say exactly what happened.

The most impartial historians sum up the matter thus:
Cardinal de Rohan, of one of the oldest families of France and associated with the royalty of Brittany, was unhappily balked in his ambition to be an important figure in the

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affairs of State because of the Queen's dislike of him. Once a year only, when he celebrated the Mass on Assumption Day in the royal chapel at Versailles, did he associate with the royal family.

In his attempt to ingratiate himself with the Queen, he allowed himself to be drawn into what now seems a silly and impossible scheme. A penniless adventuress, Madame de Lamotte, sought his aid. Emotionally attracted to the woman, the Cardinal found himself sympathetic to her cause, unwisely loaned her money, and committed himself to her plans--partly because she represented herself as a friend of the Queen, Marie Antoinette, and the Cardinal thought he might thereby gain royal favor.

Madame de Lamotte found that the Cardinal's gift of money and the story of her friendship with the Queen improved her credit with the tradesmen, who more and more sought her out as a way to receiving royal patronage. Opportunist that she was, Madame de Lamotte desired to make the most of these advantages.

A Parisian jeweler, by the name of Boehmer, had for ten years vainly hoped the Queen would buy a priceless necklace which he had in his shop. In spite of repeated royal refusals, he sought through Lamotte once more to importune the Queen. To Lamotte this seemed her crowning opportunity. She took the necklace, ostensibly in the Queen's name, agreeing to pay the exorbitant price in four equal installments at six-month intervals. The Cardinal was already gravely in debt, having misappropriated State funds in a considerable amount to aid Lamotte; but he allowed himself to be further persuaded since this request, supposedly coming from the Queen, seemed to augur the final achievement of his hopes, and especially since Lamotte told him that the Queen merely wanted him to act as security for the purchase.

The first installment fell due. The Cardinal was horrified when payment was demanded of him. Boehmer was equally frightened at the thought of losing both his money and the necklace—so much so that he went immediately to one of the Queen's ladies—in—waiting. When the lady pointed out that the Queen had never intended to buy the necklace and had certainly had no part in the supposed purchase, Boehmer hurried back to Lamotte. She, believing that the Cardinal would do anything to avoid a scandal and possible ruin, advised Boehmer to go to the Cardinal. Instead, Boehmer went to the King himself.

The day was Assumption Day. The King, Queen, and Cardinal were already in the royal chapel awaiting the hour of the annual Mass which the Cardinal was to celebrate.

Boehmer's story threw everything into an uproar.

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The Queen demanded the immediate arrest of everyone connected with the affair, including the Cardinal himself. The King agreed and the Cardinal was hurried to the Bastille still in his ecclesiastical vestments. The scandal was nationwide, involving the throne, the clergy and the aristocracy. Parliament was given the unpleasant task of reviewing the case and rendering judgment.

Up to the time of the trial, Count Cagliostro's name was not mentioned. This was as it should be, for he had no part at all in the affair although he must have heard rumors regarding it. In the effort to save herself, however, Madame de Lamotte, knowing that the Cardinal and the Count were friends, played upon the superstition of the times when called upon to explain the disappearance of the necklace. She testified that Count Cagliostro had done away with it through magical or alchemical means.

The trial consumed nine months. It was a mockery of dignity and justice; yet Cagliostro had to be declared wholly free of guilt. In spite of his innocence, however, his reputation was shattered. Even the public acclaim which greeted his release was made to seem an affront to the throne, and he was asked to leave Paris immediately and the country within three months. The years which followed were disastrous for him, and his end was cruel. His spirit, however, withstood all the assaults made upon it. It typified that genuine superiority which characterized those great ones before and after him.

Such a spirit of superiority, inwardly not outwardly, you and I must strive to manifest. We must develop that inner conviction and let it show in our eyes until we can exhibit in all our actions the firm conviction and assurance that all will come right; then we shall be masters of our own destiny.

As a homely but apt illustration, take the procedure you follow when you take a match from a matchbox to light a candle. You take the match, strike it, and proceed to light the candle. You have the assurance that if you strike the match, a flame will be produced and can be transferred to the candle. There is no hesitancy on your part. You do not stop to examine the match; you do not strike it lightly to see whether it will work. You are so convinced it will work that your whole procedure inwardly and outwardly bespeaks that conviction. Anyone watching you would say that you showed an utter familiarity and complete confidence in what you were doing.



In all your affairs, proceed with that same conviction and confidence. You are not only master of yourself, but master of your environment and anything that has any bearing upon your affairs as well. The consciousness of

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this mastery should never leave you. Nevertheless, this superiority must be indicated solely by your actions.

When you go to sleep at night, let it be with thankfulness for the day and the opportunities it has given you. When you awaken in the morning, let it be with gratitude for returning consciousness and the opportunity to serve during another day. Go about your affairs with the feeling that everything must count. You must be masterful because it is a Cosmic day for you and all of the Heavenly Hosts are working through you.

There is nothing sacrilegious in this. We are not unmindful of our obligation or our duties toward God. We are rather doubly aware of His consciousness and power in us, mindful of the fact that we have been created in His image to be masters of ourselves and our destiny, rulers of the world around us. This constitutes our superiority. This is what God intended.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

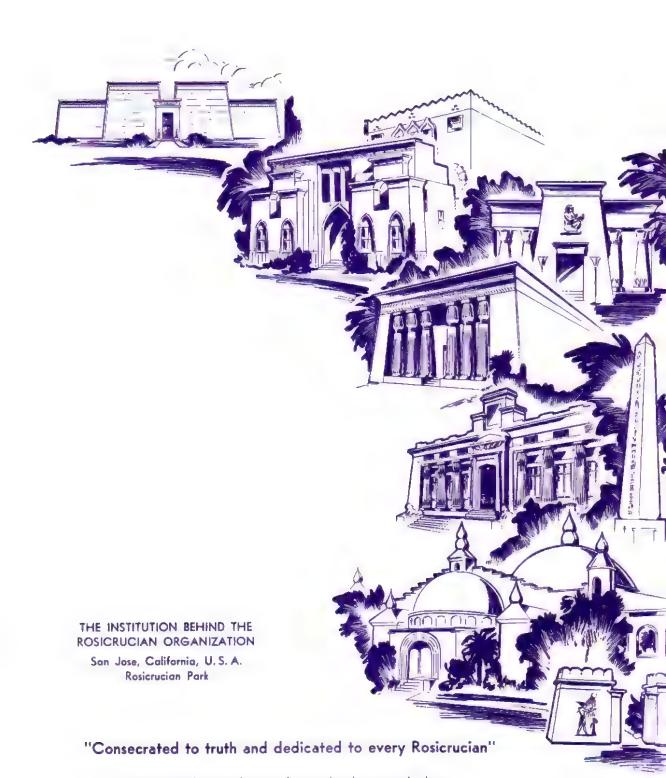


Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ Emphasis is placed upon the theme of superiority in order to distinguish between the inner consciousness of superiority and the outer assumption of it; the one is genuine and the other merely the desire to appear to be something.
- ¶ Count Cagliostro illustrates the genuinely superior being, and it is such a spirit of inward superiority that we must strive to manifest.
- ¶ This superiority must be indicated solely by our actions. Its outer manifestation stems from inner conviction and confidence.
- We are not unmindful of our obligations or our duties toward God; rather, we are doubly aware of His consciousness and power in us. It is this awareness that constitutes our superiority.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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To guard and guide one's thoughts and words in order that they may express a blessing is a responsibility not easily assumed. Most of us at times are tempted to speak hastily or impulsively. There is, however, an inexorability about the spoken word—once uttered, it can never be recalled. Constant awareness of

the divine element within us is assurance that our thoughts and words will bless their recipients.

The world is generous in its interpretation of words. It permits the form of a word to contain various grades in meaning, ranging everywhere from the seen to the unseen; indeed, there is scarce a word employed by intelligent beings that has not a soul as well as a body, that cannot be used for purposes of communication in the world of thought as well as in the world of matter, that does not stand for an interior as well as for an exterior form of truth. Indeed, all outer symbols, words, and signs, are valuable to us only as they will hold the genuine wine of life in the shape of some interior meaning which is expected to be extracted by all those who drink deep enough to live.

-E. H. PRATT, A.M., M.D., LL.D.

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To the Members of the Esoteric Hierarchy, Greetings!

The esoteric principles discussed, recently, have emphasized the fact that you should constantly keep in mind the divine element within you, and also that reliance upon the divine element should relieve you of anxiety in regard to any threat to health or security that might arise. These principles are valuable to us only when we put them into practice.

A very practical way of demonstrating the effectiveness of these principles, especially as they relate to physical health, is through relaxation. In our modern world, relaxation is more necessary than ever before. The mechanization which was expected to free us for more leisurely living has instead increased our tension. This is especially true in the United States.

Many of our ailments, serious as well as temporary, are due to an inability to maintain a balanced attitude in the face of the increased momentum of living. These ailments are customarily accepted as a part of everyone's experience; consequently there is a tendency to do little about them until they result in chronic conditions which are really serious and beyond our control.

For that reason, we should pay more attention to the matter of relaxation, and conscientiously use it as means of maintaining our health and equilibrium. Actually, going to bed and resting relieves physical and mental strain and gives nature the perfect opportunity to correct whatever is wrong. To do this at the first sign of a physical or mental disturbance is to give nature an extra advantage. It might be thought that lying in bed would of itself cause weakness but, for short periods, this is not at all the case.

It is not necessary at such a time for you to give attention to the body's physiological mechanism. You need not concentrate, for instance, on the white corpuscles in order to speed their work of destroying harmful bacilli and cleansing the bloodstream. All you need to do is to realize that you are giving the Divine Consciousness within you the opportunity to assert itself completely and correct whatever bodily condition may be wrong.

Such a procedure would naturally include not only taking such remedial aids as seem necessary but also discontinuing such things as may be thought to be the cause of the disturbance. A limited diet, for instance, might be advisable, for with restricted physical activity, less food would be needed. This is why most physical activity.

cians prescribe some form of diet for those who are in bed. No extreme measures should be followed, however.

It is the practice of some, it is true, to follow the course of abstaining from all food at the first sign of

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illness. In the majority of cases, this is as unwise as overeating. Fasting always forces the body to draw on its reserve energy. This, strange as it may seem, equals the strain of ordinary physical activity. The idea of going to bed is to relieve the strain so that more energy can be given to the healing process. To fast, then, would seem to be defeating the very purpose of going to bed and relaxing.

Enough food should be taken during such a rest-and-relaxation period to assure the body the amount of fuel necessary for energy building and for the replacement of those elements being used up by the normal functioning of the body. More than just the required amount of food would put an extra strain upon the body to absorb or get rid of it. In all things, the normal temperate way and the avoidance of extremes and fanaticism is the better way.

In connection with the last two monographs, it is well to keep in mind that the attitude of superiority is closely associated with the divine element and Divine Consciousness in your body and not in any sense connected with the physiological, anatomical, or chemical part. It is just as possible for a man, physically undersized, so to speak, to feel and believe he is a superior being, as it is for the husky, muscular, broad-chested individual we so often see pictured in some of the physical culture magazines.

The superiority of the latter is based upon something that is here today and gone tomorrow. Not one of the famous, physically muscular, well-developed men of the past ever lived to a great old age. Not one left any monument to his prowess or accomplishment in any sense other than physical strength.

Although Sandow was known as the world's greatest physically developed man, he did not live as long as many men who were not examples of physical prowess or development. Napoleon was great in many ways, but not in physical stature or physical appearance. There are many men in the United States, Canada, Central America and England who are mental giants in the financial world, the creative world, and that of initiative and organization, who would not attract any attention in a crowd on the street or in a hotel lobby.

In the theatrical world we find many women who are glamorous, magnetic, and attractive enough to play Cleopatra, and even to better her in physical appeal; yet they are not superior beings in any sense other than the purely physical. Mme. Curie, the French physicist, was a superior being because of what she knew

and the life she lived.

So were Luther Burbank, Thomas Edison, and many others superior beings. Although Edison never attempted

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to bend an iron bar with his hands as Sandow did, he did make sound and light bend at his will purely through mental power. That is something that will live for the betterment of civilization for all time to come.

The Christian religion idealizes Jesus the Christ as the supreme example of the Word made Flesh. Even before his time, Zoroaster, Buddha, and John the Baptist were great lights among men. Their greatness will remain in the consciousness of civilization because they were exercising and applying the Divine Consiousness within them.

In early manuscripts still existing, very little is said of Jesus' physical charm or appearance, for that seemed unimportant. It is emphasized many times, however, that no man could be in his presence for a moment without feeling humble and blessed. This again leaves us impressed with the fact that the superiority which we would make our own is an inner something that is a part of the real self, not an outer thing that has only to do with the appearance of the physical self.

You should cultivate the attitude that everything you touch properly is blessed by God through you. You should guard and guide your thoughts and words in order that they may express a blessing, or you should let them remain unexpressed. Not only are "thoughts, things" but vowel sounds are instruments of creation and destruction. Back of every word is a thought; so it has a double powerthe thought behind it and the vibrations of the vowel sounds in it.

Fortunately, man in his invention of language was guided by Cosmic inspiration because in every language, no word that expresses a kindly thought contains vowel sounds of a destructive nature. In all words that express kindness, love, goodness, and divinity, the vowels are appropriate and in keeping with the thought; so if you say only kindly things, you can be sure that the thought and vibrations will be beneficial.

It is strange--although perfectly logical and reasonable--that in all languages, in those words that express hatred, envy, jeal-ousy, anger, sordidness, or wickedness, the vowel sounds carry with them the destructive vibrations that are part of the thought back of the word. If you never express evil thoughts, you will never create harm to others or to yourself.



It is not just a matter merely of philosophically loving your neighbor or your enemy; nor is it just saying something good in exchange for evil. Silence can often be far more potent than a spoken word in doing good, and certainly it can withhold any destructive sound that

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might be evil. It can do more if it is that golden silence so often extolled in literature.

You are, of course, not the only superior being. There are others as there always have been, and always will be. It is the divinity within you that makes you superior and not anything of the earthly substance. This Divine Substance is not only creative and forceful but also inoculating and infectious. As you give it out and arouse its reaction in others, you spread a condition more potent than anything else can be. As a superior being, then, you should have no fear of disease, or of any other thing unnatural to the experience of a superior being.

If you determine today that you have no enemies, it will truly be so. Let the look of your eye, the sound of your voice, the thrill of your consciousness instil no other thought or impression outwardly or inwardly than that you are the creator of your destiny and one of God's children and channels. Hold the trust sacredly; never allow it to be contaminated, and live the life that is typically Rosicrucian.

Living according to the code of the Rosicrucian Order is something different from being just a member of the Order. A true Rosicrucian is one who is a superior being. He lives kindly, begets kindness, gives kindness, lives happily and successfully, and helps to make this world what God intended it to be.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

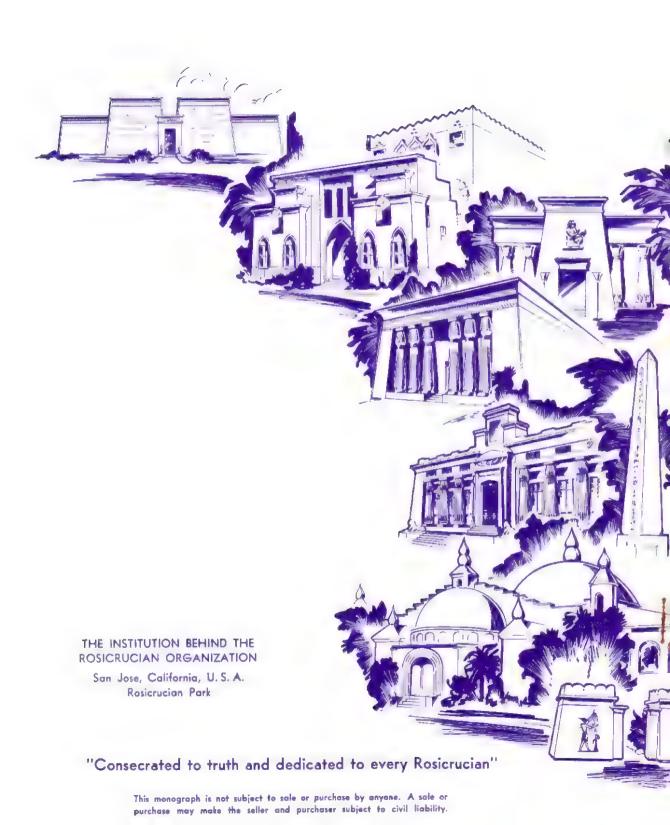


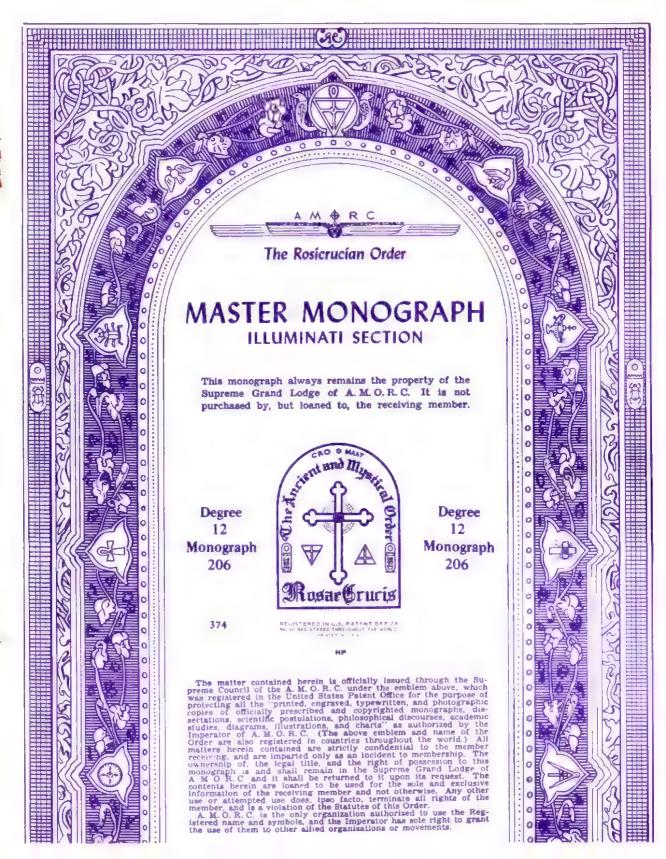
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- Reliance upon the divine element within you should relieve you of anxiety in regard to any threat to health or security.
- ¶ A very practical way to demonstrate the effectiveness of these principles, especially as they relate to health, is through relaxation.
- The attitude of superiority is closely associated with the divine element and divine consciousness in your body and is not in any sense connected with the physiological, anatomical, or chemical part.
- ¶ Cultivate the attitude that everything you touch properly is blessed by God through you; guard and guide your thoughts and words in order that they may express a blessing.
- ¶ No word that expresses a kindly thought contains vowel sounds of a destructive nature. On the other hand, vowels in words that express hatred, envy, jealousy, anger, sordidness, or wickedness carry with them the destructive vibrations that are part of the thought back of the word.
- ¶ Silence can often be more potent than a spoken word in doing good, and it can withhold any destructive sound.
- The divine element within you is inoculating and infectious; it arouses in others a reaction more potent than anything else can be.
- A true Rosicrucian is a superior being, living kindly, begetting kindness, and giving kindness. He lives happily and successfully, helping to make this world what God intended it to be.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Again, it is reiterated in this monograph that only by application of Cosmic principles can one establish confidence in their use. Conviction stems from absolute knowledge, which in turn is the product of experience.



Belief in opinions is no faith. He who foolishly believes is foolish. A fool who believes unreasonable things is dead in faith because he has no knowledge, and without knowledge there can be no faith. He who wants to obtain true faith must know, because faith grows out of spiritual knowledge. The faith that comes from that knowledge is rooted in the heart. He who ignorantly believes has no knowledge, and possesses no faith and no power. God does not desire that we should remain in darkness and ignorance; on the contrary, our knowledge should be of God: we should be the recipients of Divine Wisdom.

-PARACELSUS, 1493(?)-1541

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To the Members of the Esoteric Hierarchy, Greetings!

In connection with the various esoteric principles with which we have been dealing lately, I want to call your attention now especially to the use of several mystic words or vowel sounds. This matter has been brought to your attention in some of the lower Degrees and the use of such words has been quite freely explained, but there are still one or two esoteric principles involved that have been reserved for those who are in the higher Degrees only, and especially for those in the Esoteric Hierarchy.

In so far as mystical words are concerned, remember, there is no form of magic or trickery involved. The use of sounds or vowels is not for the purpose of controlling conditions around you, but is rather a means of immediately attuning yourself with the Cosmic and of invoking the Cosmic aid in whatever is to be accomplished or done.

This principle of attuning with the Cosmic and invoking the Cosmic's aid is something that has been tested and used for many centuries not only by the Rosicrucians but by various schools of esoteric mystics in the East. The Rosicrucians do claim, however, that they know more about the scientific principles involved than many of the Oriental mystics who simply have adopted such words as a matter of tradition and are not concerned with how the words work or what effect they have. We might say that it is much like using common matches for making a light.

There are millions of persons, in the United States certainly, who have become so accustomed to book matches that they use them hour after hour without attempting to find out what the head of a match consists of or why friction or heat will cause it to flame. It is not necessary to know the "why" or "how" as long as they get a light. It is only when such a match refuses to produce a flame that the user begins to wonder what is wrong and why one match works and another does not. If he is of an inquiring mind, he may try to find out; otherwise, he will simply cast one match aside and try another.

There are thousands of things we do daily that are merely customs and habits to which we give little analytical thought. This is particularly true in matters of ritualism in Christian churches, Jewish synagogues, Islamic mosques, Buddhist temples, and in all forms of purely philosophical and mystical ritualism. Many of these are traditional, and we use them with or without the proper results and never attempt to analyze them.



For instance, there are very few Christians who ever attempt to discover why Easter is a movable date and why it is set according to the phases of the moon. They have never bothered to inquire what the moon has to do with it; what the word Easter means; or when the holiday was first established. Most Chris-

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tians think it is purely Christian like Christmas; yet Easter is one of the oldest mystical and religious holidays known to man, and was in existence—even with the same name—long before the Christian religion was established.

I am not going to retell the story of Easter, for that is not important at the present time. I merely want to point out that thousands of persons make a sacred holiday of Easter, attend church and observe all the ritualism of the service, without any knowledge of or interest in the how or why of it. There are as many thousands who daily wind their clocks, set them, and give them no further thought. They have no idea that back of the clock are centuries of scientific research, that even the cheapest one has within it parts of extreme precision, and that the greatest of mechanical scientists have labored to give us our present-day clock.

These thousands do not even know why an hour has sixty minutes or a minute has sixty seconds. That the clock has a relationship to the sun has never occurred to them any more than has the reason for a clock's reading in London being different from one in Hong Kong at the same given moment. All they know is that if they follow the arrow and wind it, a clock will run for a few hours; they are dumbfounded because some will run eight days without rewinding.

Such people never trouble to inquire. It is equally possible to suppose, however, that when the "hour glass" was used, very few bothered to find out why a certain amount of sand would go from one part of the glass to another in just one hour, who determined the amount of sand, the size of the opening, or the length of time that would constitute one hour. It was taken for granted; and that is the way many Oriental mystics even today use and apply many mystical laws. A Rosicrucian, on the other hand, wants to know the how and the why; at least he wants to know how to use these laws to the best advantage and with some sort of intelligent control.

In regard to the vowel sounds, you have been told that there are two fundamental sounds, attuned by their rates of vibration with certain Cosmic forces. The MA sound, pronounced almost like the MA in the name Margaret, represents the maternal, maturing, female creative forces of the Cosmic. This is due to the fact that the M sound is typically feminine and creative. The vowel sound RA, pronounced like Rah, represents and attunes with the creative forces of the Cosmic of the masculine nature—the very opposite of the MA sound.



It takes both the MA and the RA to give the male and female, the negative and positive, impulse to certain conditions or certain activities. In nearly all ancient and present-day rituals we find these sounds of MA and RA used frequently; but Oriental users of them have never attempted to find out why. In such a

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word as Rama—used in many chants, sacred words and songs—even in the name of an Oriental god—we have the two forces put together. The fact that the RA comes before the MA is not vitally important. The name might be changed around to Mara, for instance, and have practically the same effect because the two powers are united.

In one of the lower Degrees you were given the great sacred word known as Mathrem. Here the feminine MA sound is followed by the diphthong "th" which connects it with the masculine R of the second syllable rem. Thus the MA sound is combined with the "th" to form the first syllable pronounced "mahth." The second syllable is pronounced "raym." The whole word then is pronounced with the accent on the first syllable as though it were spelled "mahth'-raym."

Members in the lower Degrees found that whenever a serious situation threatened, the immediate repetition silently or softly of the word Mathrem, or its companion word Mathra, seemed to bring immediate protection to the body and peace to the mind. For instance, members face to face with almost certain collision were protected when they quickly and thoughtfully repeated the word Mathrem or Mathra.

Other forms of accidents or troubles were likewise avoided. In one case a member awakened to find a burglar bending over her with a gun in his hand. She remained motionless and silently uttered the words Mathrem and Mathra two or three times. The burglar, although not hearing a sound and not knowing what was going on, suddenly became frightened, turned on his heel, and fled. Even in cases where injury was threatened by electricity, fire, water, and in one case where a judgment to be rendered might have been detrimental, the use of the word modified the action and gave the member time to protect himself.

For several years I looked with considerable doubt upon the application of these words. I thought much of their effectiveness must be due to belief, faith, or my own confidence in them. After many real tests, I found my doubts completely removed. You should use the words yourselves to give them an opportunity to prove whether their power is imaginary or not.

Using them, however, merely for test purposes in matters that are not serious, not important or sincere, does not give the best results—or sometimes not any results. This is true of all esoteric and occult laws because the Cosmic and these laws do not manifest themselves for the sake of demonstration or in connection with any challenge of their truthfulness or integrity.



One of the easiest ways to test these words is in connection with your health. If you have a headache, a pain in the eyes, or in the knees, hands or feet, sit quietly and relax for a few minutes; then pronounce the word two or three times, using

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either Mathrem or Mathra. Repeat the word selected three times at about a two- or three-second interval, and then remain relaxed for four or five minutes after using it. You will find that the headache or pain soon weakens and actually disappears.

I am sure no member would be foolish enough to think that such a word could be used in binding together the bones in a broken leg after an accident, or in causing a large wound or gap in the flesh to be closed. Certain forms of injury require the healing processes of nature to take due course of time, whether that due course is three minutes, three hours, or three days. Although the use of these words will speed up nature's healing processes and relieve pain and suffering, it will not reduce the three hours or three days of nature's healing forces to half a second.

The exaggerated use of these words is much like going to a door that has been carelessly locked, with the key on the inside and expecting it automatically to unlock itself and swing open. When such things can be done, mysticism will be reduced to trickery and will no longer be sacred. That time will never come.

During this coming week, make your own application of these words if situations arise where they may be helpful. Your confidence in them will then be based upon actual experience and will equal my own. Next week I shall take up another point in connection with them.

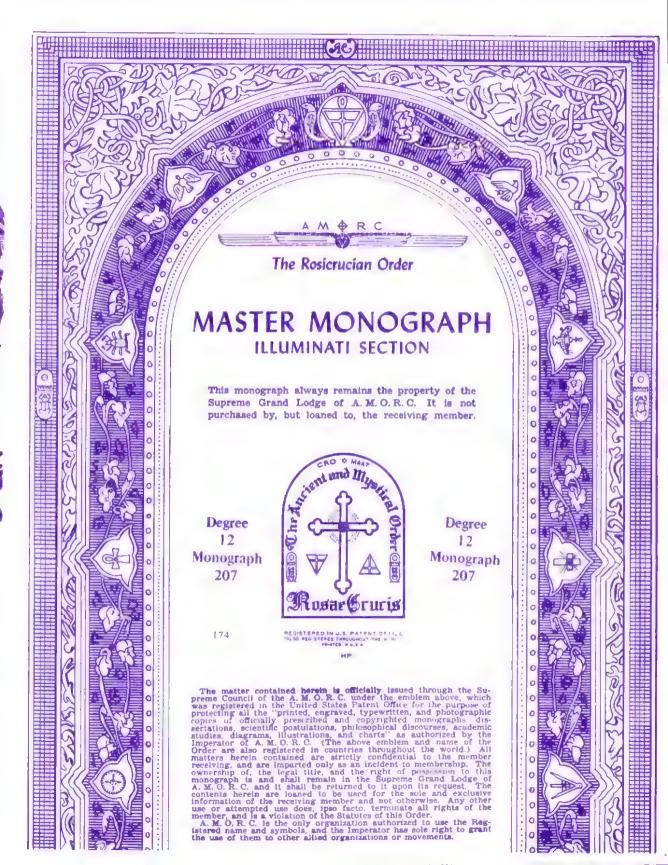
May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER







THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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I No problem has engrossed man's thought more than that of good versus evil. That the two are complementary aspects of a single quality is generally only dubiously considered even when given emphasis. Yet the mystic knows that man contains infinite potentials which may be expressed positively or negatively. Through his effort he may unfold the positive aspects and truly reflect his divine nature.

The germs of all things are in every heart, and the greatest criminals as well as the greatest heroes are but different modes of ourselves. Only evil grows of itself, while for goodness we want effort and courage.

-HENRI-FRÉDÉRIC AMIEL, 1821-1881

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To the Members of the Esoteric Hierarchy, Greetings:

There is one point in connection with man's divinity and his attunement with the Cosmic and the Heavenly Hosts that must not be neglected. We have spoken a great deal about God, the Heavenly Hosts, and the divinity of man, but we must remember that throughout the ages man has keenly sensed in some form or other the very opposite of this goodness and this divinity.

We must understand this opposite or negative side in order to strengthen our understanding of the positive side. We cannot understand what light is unless we have some understanding of what darkness is; likewise, we cannot understand goodness and truth unless we know something about evil and falsehood.

In the earliest philosophical and religious discussions of this subject, man attempted to personalize this opposite to goodness and God by using the term Satan or devil. Early in the Christian religion, this personalizing of the opposite of God became popular, especially among parents attempting to teach their children, or among the priesthood attempting to restrain their followers from doing wrong things. They began to speak of Satan or the devil as though he were a being ever-present and in closer contact with us than God Himself.

It may seem strange that such teaching should ever have existed, but in many manuscripts there are more pictures of the devil, or Satan, than of God. Plays were written in which the devil appeared as a human being. There was far less reluctance about making him an actual being than there was about making God one. While scriptural doctrines stated that God is omnipotent and omnipresent, and established the idea that God is everywhere, still it appeared that the devil was more than everywhere. Satan was behind every door and around every corner--in every darkened place and behind every tree and bush, ready to thrust his claws into us. Millions of people believed that the devil was closer at all times than God. Even today many religious denominations have not advanced very far from that idea. It has become the custom to blame every unfortunate, untruthful, or evil act upon the everready prodding of an ever-present Satan. God, although supposed to be ever-present -- is still considered to be so far away that Satan can get in his work easily, while God is yet trying to reach us.

I am not being sacrilegious or even facetious in this matter. Many young people with whom I have talked, and many devout church-goers, seem to be possessed with the idea that all day long we are being pushed and shoved around by Satan, who is quite close to us,

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and that we are defended only at times by God, who is more distant. Since it takes God longer than it does Satan to get to us, Satan more often wins out. He can step out of any dark corner, a trunk, or a clothes closet and in half

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a second do his work, while God is trying to inspire us and surround us with the proper defenses.

The truth of the matter is, of course, that both positive and negative qualities of all kinds exist at the same time and in the same manner. In the matter of light, half the earth is in day-light while the other half is in darkness. As far as the earth is concerned, darkness and light exist at the same time. This is true also in our immediate environments, for while I am preparing this monograph, the sun is shining into my room; yet there are places—behind the books and bookshelves, or in the closet—where there is absolute darkness. Darkness and light exist in this room side by side.

If a few hours ago the streets and this building had not been in darkness, I would not appreciate or be impressed by the sunshine now. It is only because of the darkness that I appreciate the light. In the winter months, we appreciate the warmth in our homes because out of doors we feel the opposite quality. Without cold we would not know what warmth is. In the same manner, if there were no conditions of evil or falsehood, we would not have any understanding or appreciation of truth and goodness.

We do not, however, have to personalize darkness, evil, or untruth by an artificial figure called "Satan" in order to recognize it any more than we need to personalize God in order to understand how He can be the "Father" of all here on earth. That idea comes from our materialistic thinking and is a remnant of pagan belief. The pagans believed that if there were a mighty mind, or supreme intelligence, ruling the universe, that intelligence must be embodied in a figure of a being. Since all beings ever seen were of human form, God must have a human form. When the Christian religion called God "Father," a being much like man was suggested, with white hair and whiskers. Unfortunately, even today children are being encouraged to hold fast to the idea that God is a personal being of some kind. You cannot blame them, therefore, for believing that the opposite of God is also a personal being—the Satan of the world.

The danger in such thinking lies not only in the fact that it is an entirely erroneous conception of the real religious, esoteric and philosophical truth but also that it supplies millions with an alibi for the wrong they do. In courts of law and through every department of life where persons attempt to explain why they acted wrongly, you will hear constantly, "It must have been the devil in me," or "The devil must have made me do it," as a sort of alibi or excuse for their wrong-doing. They seldom say that God was close to them and that God and the devil were having a contest as to

which was to have dominance over them. They speak as though the devil only were close to them and caused them to do something so quickly that God and they did not have a chance for defense.

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In the Bible we read that persons, evil-minded or full of sin, claimed that the devil possessed them. And we have all heard children seven or eight years old explain away their pilfering, telling of falsehoods or doing wrong by saying, "The devil made me do it." This is a serious matter, not only because it is a wrong conception of facts, but also because it provides a method whereby the individual can conveniently condone his evil acts and ease his conscience. Such persons expect that others will forgive their wrongdoing on the basis that there was no way of escaping Satan's promptings and domination.

The real facts are that we are surrounded day and night by two forces, both negative and positive. Every time we are prompted to do something good, there is the opposite prompting to withhold the good. What constitutes the building of character, attunement with the Cosmic and the development of the divinity within is the habitual insistence upon the positive side of every argument or of every urge.

I have seen persons, for instance, at the Christmas period, pass the kettle of the Salvation Army and start digging into their pockets for a donation, plainly indicating a beneficent urge. Suddenly or gradually they change their minds and pass by, giving nothing because of an opposite influence or argument.

It may be the argument that before the holidays are over they may need something; that the Salvation Army is getting enough from those who can afford to give; that there is no reason for their taking from their small savings. These opposing arguments seem as unbiased, sound, and as good as the divine promptings from within, and the human being yields to one or the other. The happy individual is the one who listens only to the positive, or those ideas which are constructive and good. Even when the opposite arguments come, one can always take the attitude that if there is an urge, the Cosmic will provide; otherwise it would not prompt.

It is not true that all so-called Satanic or evil impulses come from the "flesh." The flesh with its earthly instincts and desires does tempt somewhat contrary to the divine instincts or promptings. But not all fleshly desires and instincts are evil, because many of them are natural and God-created. It is only the manner in which they are used or how they are applied, that constitutes evil.

It reminds us somewhat of lines in The Rubaiyat:

"I sent my Soul through the Invisible, Some letter of that After-life to spell: And by and by my Soul return'd to me, And answer'd 'I Myself am Heav'n and Hell.'"



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TWELFTH DEGREE

deceit and evil around you.

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This is true, because God and Satan are both within us, and neither has more space or power than the other. In fact, as you develop the one, you develop the other. You cannot have abundant light unless you are surrounded by abundant darkness. You cannot have abundant goodness unless you have experienced and overcome abundant evil. One is the complement of the other, and the more goodness you develop in yourself, the more you sense the darkness,

Being able to attune yourself with the positive, and not give in to the evil or the sinful, constitutes real mastership. This contest goes on within your conscience, your consciousness, your mind. It is not due to any outside influence. It is wrong to think of God as being in some ethereal heaven, trying to whisper to you while Satan is standing behind you, winning because of his greater proximity. Both are within you, and the victory goes to whichever side you give the major balance of power, thought and consideration. If you always listen to the good and positive side and always yield to that side, the influence of Satan or the evil, the opposite of good and truth, will have no power within you.

While thinking of your superiority and the divinity you have, keep in mind that the opposite is always attempting to build up its power and strength to equal the good. You give the palm of victory to one side or the other by your decision, by your yielding. It is not a contest between two forces, good and evil, alone, but a contest between them and yourself; and, by the weight of your decision, you create a victory for one side or the other.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



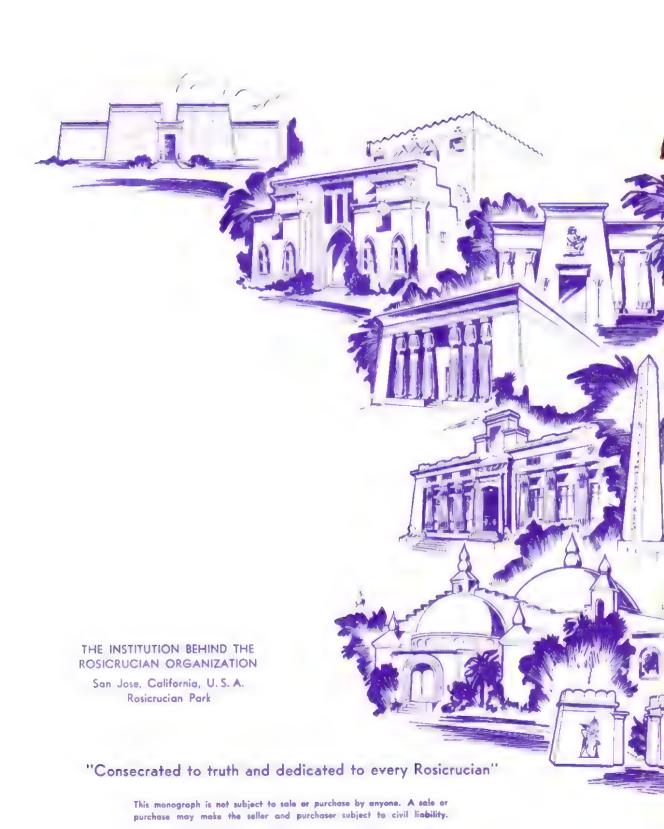
Summary of This Monograph

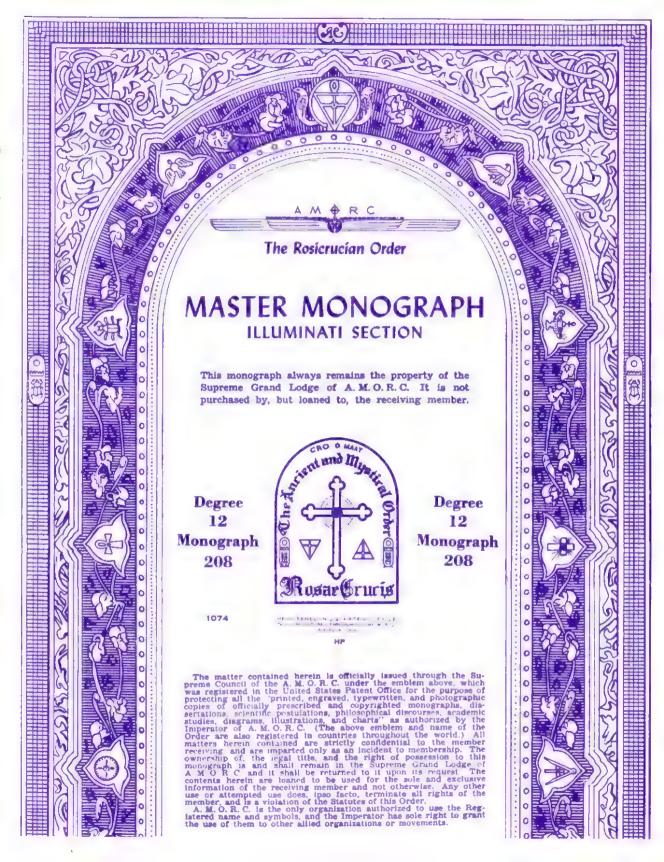
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- It is necessary to understand the negative or evil, the opposite of goodness, in order to understand the positive.
- In order to enforce discipline and restraint, priests and parents early attempted to personalize this opposite to goodness and God by using the term Satan or devil. Even today this idea prevails among many.
- ¶ To such people, God remains far away, but Satan is always close at hand to tempt and influence, thereby furnishing an alibi for negative or wrong action.
- Both negative and positive forces are ever-present, each a complement of the other.

 To realize goodness is to have a greater realization of its opposite, evil.
- It is not a contest between good and evil, but a contest between both forces and yourself. By the weight of your decision, you create a victory for one side or the other.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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It is true that each day offers the possibility of a new beginning, and every problem needs to be newly expressed and met in accordance with the inner changes that occur as man evolves. A cycle of "new birth" may be subtly begun and gradually maintained, or it may be

a sudden soul-stirring awakening. This phenomenon is frequently spoken of as conversion.

The ancient religious idea of conversion shows the way to comprehension. Conversion means more than instruction because it consists of a transformation of the whole individual; for the converted, things that his understanding had failed to comprehend suddenly become self-understood. This should be interpreted in the sense that a new living unity cannot come to be except by a process of birth.

-HERMANN ALEXANDER KEYSERLING, 1880-1946

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PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

I trust that no member in this higher class mistakes this, or anything in the recent monographs, as sacrilegious or gains the impression that the higher principles and teachings of the Rosicrucian Order sanction, tolerate, encourage or condone a lack of religious or moral principles.

To a Rosicrucian, many of the doctrines and creeds, and many of the laws outlined in church catechisms seem elastic, ambiguous and capable of a variety of interpretations. Many of them seem to say in the words of that trite and popular statement, "Let your conscience be your guide."

To a Rosicrucian, the laws of the Cosmic and the laws of Karma are strict and rigid. Man-made laws or interpretations of universal moral or religious codes may be tampered with or liberalized from time to time. Individuals go to extremes in interpreting them. The Rosicrucian, however, can never do this because it would be entirely inconsistent with the fixed and immutable laws of the universe.

As an example we may cite the changes that have been made by one of the principal Christian churches in the matter in its catechism dealing with the Ten Commandments. Originally the Commandment "Thou shalt not kill" was accepted and interpreted in a literal and matter of fact manner. It stood unmodified and unqualified so long that the very lack of qualification or modification led many to extend it to include the killing of animals for food and clothing, even the killing of insects that might invade a house or a rosebush.

In past centuries, this Commandment had no qualification. Within recent years, because of conditions in Europe brought about by two World Wars and the necessity for many church members actually to participate in the killing of other human beings, the newer catechism modified that Commandment to read "without right or just cause," or "without due reason or necessity."

By such qualification of an ancient doctrine, devout Christians eased their minds and pacified their consciences. They could thereby go to war, shoot and kill other human beings without feeling that they themselves had transgressed divine commandment. This stretching or qualifying of a law to fit one's conscience, or the worldly conditions and motives actuating a human being, may not be without some justification, especially if one takes into account the fact that the original intent of the Commandment may have meant something far different from what was accepted as its meaning.

The point here is, however, that setting aside or changing one's interpretation is something that does not and cannot occur

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in connection with the universal Cosmic laws. These laws cannot be abrogated by rationalization. In fact, the law of Karma and compensation is not concerned one lota with the acts performed by persons but rather with the motives. If one kills another of his kind or another creature out of anger, hatred, or jealousy, just compensation must be made. One cannot avoid the law by claiming that the act was "accidental" or "nonintentional." If the motive back of any act is evil, the act becomes evil. Whether performed deliberately, with malicious forethought, or performed "accidentally," some form of compensation is demanded.

It is the same in regard to moral and ethical principles. According to Cosmic law, one cannot avoid the responsibility of any act by claiming that "Satan" urged it, caused the temptation, or exercised some control over the individual in performing it. Each act performed is either good or evil according to its nature and its results—and according to the motive. The individual performing it must assume the responsibility and must make compensation, regardless of any man-made morals or ethics, and regardless of any interpretation that may conveniently or elastically be applied.

Man is not, as we have said in earlier monographs, a free agent so far as his responsibility is concerned. It is true that God has given man the powers of recsoning and thinking so that he may have free choice in deciding what he shall and shall not do. When he has made his decision, however, he then assumes full responsibility and is rewarded according to how he chooses or yields.

It has been accepted by Christians that Jesus' sacrifice on the Cross purchased forgiveness for all men. This forgiveness further extended, according to Christian doctrine, to include not only those of Jesus' own time and before it; but also those of future times as well. Such ideas stem from the Church's doctrine of atonement. This doctrine is an important one, and one to which the Church and its adherents are strongly attached. There is something extremely compelling in the arrangement whereby Jesus by his purity of life and conduct could atone for the wrongdoing of others. It arouses emotions and stirs them deeply to contemplate the nobility of Jesus' sacrifice. It offers great comfort, too, in believing that one's own shortcomings have already been answered for and that God does not hold man responsible for his weaknesses.

Rosicrucians, however, take no part in such belief. They recognize that each individual must bear his own responsibility. No one could become an architect, an organist, or a carpenter by allowing another to



assume his responsibility to exert himself, to study and to learn from his mistakes. Another's willingness to suffer for him could not advance him one step toward his goal. Why should this law, then, which rigidly holds in other departments of life

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be set aside in a matter more important than any other—in the matter of spiritual growth? It is not. The death of Jesus on the Cross and all the suffering attendant upon it did not and could not wipe out sin or assure its forgiveness for all time to come.

In a mystical sense, the moment an individual repents of his sin, determines to do good and be righteous, and places himself in the consciousness of Jesus, the Christ, he begins a cycle of "new birth." If consistently and prayerfully maintained, this will cleanse him of past sins and prevent his committing new ones. This is done by simply placing eneself in grace with the Cosmic and the Heavenly hosts and abiding by the immutable laws of the Cosmic and of God. No matter how you may look at it or interpret it, however, there is no elasticity in it. It either binds or it does not.

Man is a complex being, made of flesh and the dust of the earth, with all of the temptations of the worldly things or, if you prefer, the "negative Satanic element in life." Man is also created in the image of God and therefore just as much a "positive, good, Godly being" as he is of the earth, negative and evil. He is half and half, so to speak, both negative and positive, with the ever-present, omnipotent, omniscient power to choose which way he will yield. Whichever way he yields, he must assume the responsibility, and according to his acts will be judged.

If you will keep this in mind, it will help you in many ways, particularly in your Residucian experience. It will cause you to think, remembering that a word that may bring heartache is no less an injury than stabbing. The motive and act will be recorded in a Karmic sense and you must make compensation sometime, somewhere. It will cause you to be careful in the things you do as well in order to compensate for the wrong previously done either unconsciously or otherwise.

You will not kill because of any commandment against it, which the Church has interpreted, but because it is contrary to universal law. You will not violate any moral or ethical law, stretching interpretation like a rubber band to make it as elastic as your "conscience," but you will be fair and just, whether it is convenient or not. This will make you happy because it will give you an honest motive for attempting to do good. It will destroy one of the most detrimental human factors that exists today—intolerance of another's religion, race, name, success, or happiness.

It may seem that there are many factors more detrimental to health, success, and happiness than intolerance. That is, perhaps, due to its being so familiar and so natural a fault. A disease may be equally common to a large number of sufferers and still be dangerous. One ailment in particular suggests a parallel. It is constipation, which is almost universal. Intolerance is

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a form of mental constipation—a constriction of the consciousness causing more distress and earthly ill than we are aware of, inciting to strife, suicide, murder and war.

It is only by the grace of the Cosmic that you are who you are, and not one of another nationality, color, or station in life. Your birth into your family or present circumstances was not "an accident" as we so often hear. It was a deliberate act on the part of the Cosmic. You have no right to assume that because you are of a certain race, faith, and position that you are any better or different from any other person. All are kindred of God, and therefore your kindred, and it is only by love in your heart for all of them that you can keep in grace with the Cosmic and its laws and find happiness and peace from day to day and hour to hour.

There is no prejudice or bias in the Rosicrucian doctrines or in the heart of any real Rosicrucian. Every race, religion and color are represented in our membership. The Rosicrucian Order attacks no one as an individual. It attacks only the wrong thinking of human beings whether that wrong thinking be deliberate or unconscious. This it does militantly in order to prevent its appearance whenever possible. If you will live your life from day to day and week to week with this thought uppermost, you will find what is meant by "Rosicrucian happiness."

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

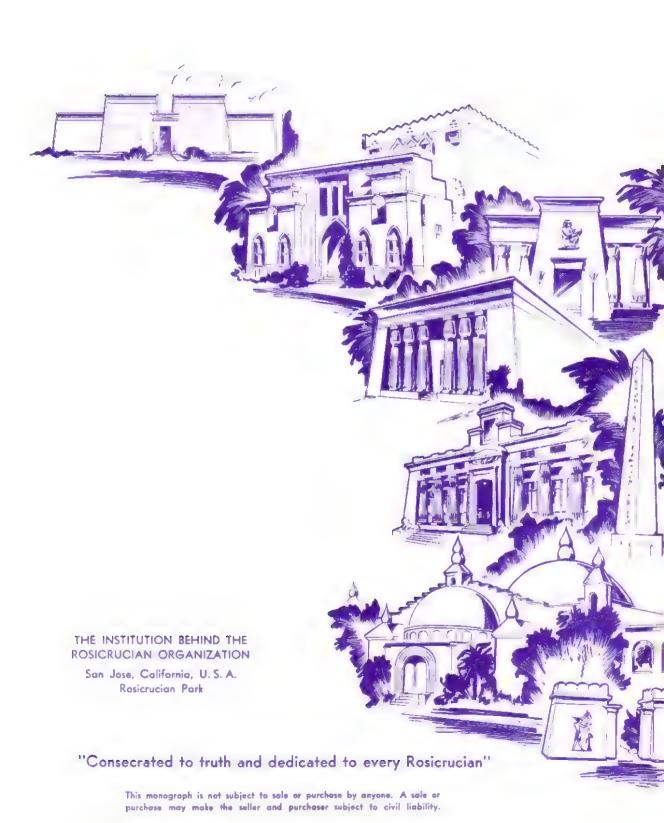


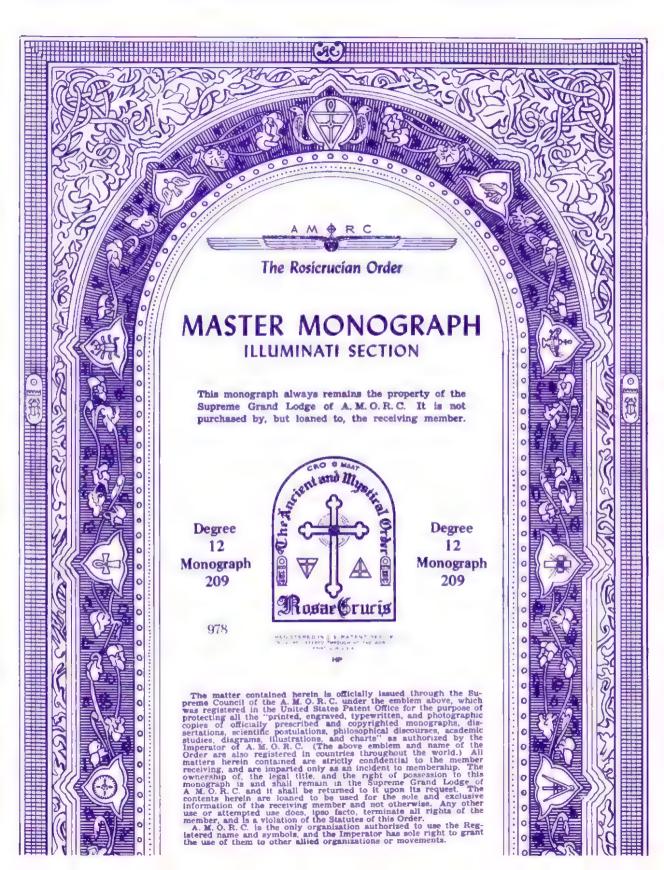
Summary of This Monograph

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- ¶ Universal Cosmic laws are fixed and immutable.
- ¶ Man cannot avoid full responsibility for any act regardless of intent of motive. Powers of reasoning and thinking were given him for his use in making decisions.
- The Church's doctrine of atonement is unacceptable to the Rosicrucian who believes each individual must bear his own responsibility.
- In a mystical sense, a cycle of "new birth" is begun when the individual repents, resolves to do better, and prayerfully seeks guidance and help through attunement with the Christ Consciousness.
- To attempt to live in harmony with Cosmic laws will destroy intolerance, for realization of universality and oneness with all others will be the result.
- The Rosicrucian Order attacks no one as an individual. It attacks only the wrong thinking of human beings whether that wrong thinking be deliberate or unconscious.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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Man's challenge is to use his God-given mind and consciousness for mastering his affairs and the conditions around him. Cosmic laws and principles are tools—invariable, dependable, perfect. To ignore them is to invite unhappiness and trouble; to be guided by

them will give increasing proficiency in their use and insure a happy, serviceable life.

He who floats with the current, who does not guide himself according to higher principles, who has no ideal, no convictions,—such a man is a mere article of the world's furniture—a thing moved, instead of a living and moving being—an echo, not a voice. The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weathercock the humble servant of the air in motion.

-HENRI FRÉDÉRIC AMIEL, 1821-1881

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To the Members of the Esoteric Hierarchy, Greetings!

During the last eight or ten monographs, I have re-emphasized a fact made clear in the earliest monographs--that you are essentially dual in having been created matter and soul, or body and soul.

You are a physical, material body, motivated by the emotions of the flesh and the external and internal influences of the Earth; nevertheless, a large portion of your consciousness is divine and spiritual. You are in a sense both man and God because of the God Consciousness within you. Your existence on Earth is equivalent to a portion of the Consciousness of God being temporarily clothed in a physical form and residing here. In no sense does your earthly existence affect or diminish the influence of the divine portion that exists within you.

Every human has the right to choose which part of this duality will be emphasized in his experience. He may throw the preponderance of his thought and interest toward the material, physical side, thus permitting his life to become dominated by the worldly.

He may instead deliberately choose to acknowledge and give his support to the spiritual or divine. This does not mean in either case that the other is wholly neglected. Certainly, it does not mean that in upholding the spiritual or divine and attempting to manifest it in daily life one must belittle, negate, or ignore his physical self and its needs.

It is on this point that there has been misunderstanding and serious disagreement almost since the time man began to recognize the duality of his nature. The two parts of his consciousness seemed so incompatible in their aims and desires that there appeared to be no way to bring them together. The flesh and the spirit seemed so wholly at variance with one another that no meeting ground for cooperation or partnership was possible.

Mystical philosophy, it is true, taught a doctrine whereby they could be reconciled; but mysticism could only persuade, it could not command. Mysticism's voice went largely unheeded, for man was unwilling to pay the price of thinking for himself. So the idea grew that there was a spiritual way of life and there was a material way. They were opposed, and each individual had to choose one or the other since he could not have both.



The world of everyday affairs was one of struggle, confusion, and imperfection. Over against it was the world of perfection in which man found satisfaction and release. These two worlds symbolized for man the

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conflicts within himself. One was evil; the other good. If he lived after the manner of the everyday world, he sacrificed or denied himself all the good which the other world offered. By turning his back on the present world, however, and denying it, he could prove his worthiness in the world to come.

So man believed and has continued to believe. He zealously set out, therefore, to wage war against himself and everything that was natural to him in the everyday experience of which he was a part in order that he might gain a more enduring place in the world to come.

There seemed no other way, for there was no middle ground. And this was equally true of the individual who gave himself wholly to the world as he knew it, accepting its present and positive rewards and foregoing the promises of the future. Zeal and even fanaticism widened the gap between the actual and the ideal.

This separateness still exists today. There are those who are staking their hopes on a materialistic way of thinking and acting and those who are denying themselves now in the hope of a heavenly reward. The individual follows one way or the other according to his own evolution and temperament. He may pursue business, money, or personal fame to the exclusion of anything ennobling, self-sacrificing or altruistic; or he may spurn the opportunity to be self-supporting, cooperative, and human because he has committed himself wholly to denying the world, the flesh and the devil.

All the while, mysticism maintains as best it can a middle ground between saints and sinners. It points out that zeal in either direction is likely to accomplish little; that rank materialism brings us no more satisfaction or success than does torturing the body and the spirit in the attempt to attain a crown of perfection.

"Thoughts are things," and one's thoughts have the most important bearing upon the pattern of one's life. As human beings, we are actuated and motivated in most things by what we read or hear. At present people of the Western world do not do their own thinking but permit others to do it for them.

Newspapers, radio, and television mold public opinion, and if propaganda is carried on in a certain way for two or three months, the thinking of whole nations can be changed in a few months. Conflicts, wars, and disturbances are thus brought about by deliberate propaganda.

In, perhaps, a more subtle and dangerous way, all of us accept the statements, opinions, and ideas of friends or relatives. We permit ideas to take hold of our

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consciousness and unconsciously, unknowingly we act accordingly. One of the difficulties that metaphysicians, psychoanalysts or Rosicrucian physicians have to face in certain types of disease is to get wrong ideas out of the mind.

When our Rose-Croix Research Institute and Clinic (no longer in existence) was newly established, one of the first patients was a young woman suffering from arthritis. The first night in the clinic she asked for a sedative. The nurses refused. The second and third nights the same request was made and refused. As is often the case, there was an inhibition in her mind. The minute she started to go to bed, the thought came into her mind that she would not sleep. Before we could take the pain out of her body, we had to take the sedative idea out of her mind.

It took about five days; after that she slept without pain. The real cause of her arthritis was in her mind more than in her body. She was not helping her condition but rather encouraging it by her fixed ideas that nothing but aspirin or a hypodermic needle would give her any ease from her pain. After about three weeks' treatment, she was ready to go home. This case was typical of many.

Persons feel that unless they have this, that, or the other thing they will not sleep or be comfortable, simply because they have listened to propaganda over the radio or elsewhere. They go through life from day to day following a course or routine that somebody else has established in their minds through some form of propaganda. It is such suggestions that make life miserable for many. Every human being is easily influenced by obsessional thoughts or suggestions that stick in the consciousness. They affect us.

All day long we do things in accordance with ideas or promptings that come to our consciousness. Something tells us we are hungry, and we eat. Something tells us we are tired, and we rest. Something tells us we should write a letter, read a book, or do something else, and we do it. In many of the cases, these ideas have been put there by somebody else and are not our own thinking. Many are subtly insidious and destructive. These are the ones that cause all the trouble.

Since you have a mind and consciousness of your own and can control and operate it at your will, and as you wish, why listen to propaganda or the opinions of others? Not only in regard to medi-



cine, but in many other things, men and women are affected by outside opinions and suggestions. Try to rely on your own thinking; refrain from accepting any opinions except those of a physician who will give you constructive ones.

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Pay no attention to propaganda in newspapers or over the radio. Make yourself the master of your conditions and the affairs around you. Every morning when you awaken decide what you are going to think, do and be that day. Make all your thoughts constructive, and then at night you will realize you have had a better day than when you allowed troublesome thoughts and conclusions to be given to you by others.

Moderation and balance should characterize our daily activity. There is no reason why a developed mystical person should become unbalanced in any sense. There is no reason why a mystic philosopher cannot at the same time be a good businessman and keep his feet firmly on the ground. There is no reason why such a person should have extreme ideas in regard to morals, eating, dress, worship or anything else. The ideal should be to keep one's mind and body so fit, healthy, and normal that one can do everything required of him from hour to hour and be almost unconscious of his physical existence. That is the attitude that most of us strive for as Rosicrucians.

One of the things repeatedly recommended for health is the use of the bowl of water in your sleeping room at night. It is too important to overemphasize, for it not only helps in keeping the body well and induces deep and peaceful sleep, but also helps to keep the vibrations in the room of such a nature that unusual psychic, spiritual, and mental benefits follow. It may be eight or ten days before you begin to realize the difference upon your mind and psychic body.

It will, however, strengthen you and fortify your thoughts against outside influences and suggestions. For this week and those to come, you should continue this practice. Add such additional experiments you might feel to be helpful. Next week I shall have something more to say about the value of mental suggestion.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



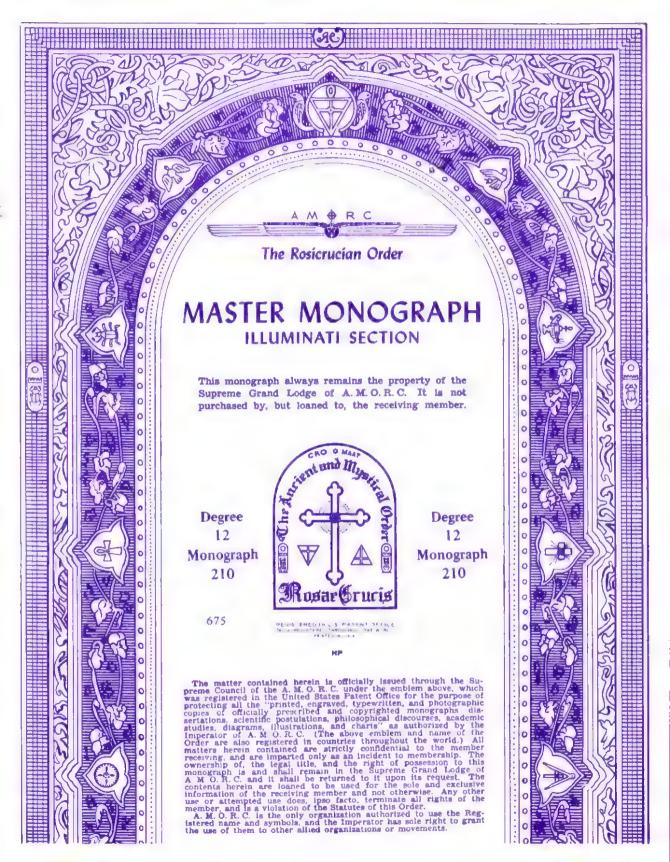
Summary of This Monograph

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- ¶ Every human has the right to choose which part of his dual nature will receive emphasis.
- ¶ While mysticism has always taught a method whereby both aspects of man may be reconciled, the idea still prevails that there are two ways—spiritual and material—opposed to each other, making it necessary for the individual to choose between them.
- ¶ We permit ideas to take hold of our consciousness and we act accordingly. Our thoughts have the most important bearing upon the pattern of our life.
- I Since you have a mind and consciousness of your own and can control and operate it at will, make yourself master of your conditions and the affairs around you.
- ¶ Moderation and balance should characterize the daily activity of Rosicrucians.
- The importance of continued use of the bowl of water in the sleeping room at night cannot be overemphasized. This practice should not be overlooked.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The influence of wrong thinking upon the physical body has long been recognized by the few. Today, however, more general recognition is being given this matter. From "The Gospel of Apollonius of Tyana according to Philostratos" we recount an incident illustrative of this monograph's contention that the mind's cure will effect the cure of the body.

A young man while exercising in the suburbs of the city was bitten by a dog. Supposing the dog to be mad, for thirty days he raged as if he himself had been a dog, recognizing none and frothing at the mouth. On hearing of the case Apollonius had Damis go and fetch the dog, who was not so much mad as terrified at the treatment he had undergone; he laid himself down at the feet of Apollonius, and groaned piteously. Then the young man was fetched, and the dog made to lick the wounds; and the youth, seeing that the dog was not mad, recovered. . . . Such were the gracious deeds Apollonius did.

-PHILOSTRATUS, 170(?)-245 A.D.

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To the Members of the Esoteric Hierarchy, Greetings!

Going a little step further in my talk of last week regarding "thoughts," I want to tell the members of this higher class a few of the very definite principles I have learned, and which the officers here have learned, not only through the monographs we have studied, but from definite, practical, actual experience in conducting the work of the Order and dealing with thousands of members, especially in interviews and personal contact at the annual Conventions, and through the Council of Solace.

Not long ago, a Soror in the Sixth Degree stated in an interview:
"I am worried over the fact that someone who lives near me is constantly sending me detrimental thoughts which follow me from day to day.
They are wearing on my health and my mind, and I want to know how to protect myself against them." She further reported that even when she was doing her Rosicrucian work in her sanctum, she was still conscious of the disturbing thoughts. She had prayed for relief but her own prayers seemed ineffective.

Such ideas she certainly did not get from her monographs. She knew that much. She admitted that it was through a conversation with a nonmember that the idea was first presented. Once accepted into her consciousness, it had begun to seem more and more true. Like a seed dropped into fertile soil, it had sprung almost overnight into a noxious plant. She had thought it possible for an individual to send out a thought to another and have it affect him day or night no matter where he was or what he was doing.

You might be tempted to think that this Soror was a little unsound mentally. Psychiatrists would no doubt declare her mentally unbalanced to believe such things. She was an intelligent woman and not mentally unsound, although she did have very unsound thoughts in her mind. Having some unsound beliefs does not make a person insane or mentally unbalanced.

All of us have some beliefs, customs, or habits that others would criticize, little beliefs which have crept into our consciousness some way or other. To others who do not know us or whose own beliefs are different, we may appear unbalanced.

When I told her that it would be impossible for anyone's thought to affect her unless she would allow it, she was surprised. Others' thoughts cannot run behind us like little dogs trailing at our heels, and reach us any place, any time, anywhere. She had not thought of

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the situation in this common-sense way. She did not seem to realize that, instead of being affected by the mental thoughts someone was sending, she was being affected by her own beliefs.

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Was she suffering from imagination? Not unless she was imaging these beliefs. Her real suffering came from thoughts in her mind and not from imagination. Those thoughts had become real and were causing her anguish. The point is that thoughts can become "things" and we suffer from them.

The idea or belief starts first from something read or heard, and then gradually creates a "thing" in our minds. We suffer or act according to the nature of that "thing." In this case, the Soror attributed everything that happened during the day to this thought power which she believed was coming from someone else. She could not think that anything happened naturally or by coincidence. If anything happened at all, it simply confirmed in her mind the belief that someone was influencing her day and night.

This may appear to be a somewhat exaggerated case; yet I recall a physician whose case was somewhat similar—at least in the matter of fixed ideas. He was a patient for a short time in our Rose-Croix Research Institute and Sanitarium. He was about sixty years of age, and in active practice until a heart condition confined him to bed. When he came, he was told that the medicines he had been taking at home would stop because at our Sanitarium drugless methods of therapeutics were being used.

The first night he rested better than he had in many nights, but early the next morning he began to complain. During that day I personally gave him a Rosicrucian treatment that changed his pulse and respiration and freed him of pain. In an hour or so, he was upset again. He talked about "adhesions" in a certain section of his intestinal region. A Rosicrucian diagnosis disclosed only a little gas and slightly inflamed intestines. He finally admitted that he had had a little inflammation. After the gas had been removed, he felt perfectly comfortable again.

Again he was quiet for a little while until he began to concentrate upon his heart and chest. Once more he diagnosed his own condition. According to him, he was going to die in a few hours or at most in two days. He wanted to go home so that he might die there. He had studied medicine so much and dealt with patients so long that he could not think in terms other than medical. He was giving himself symptoms and conditions, aches and pains, that originated in his mind rather than in his body. Finally we had to let him go because he was sure that he knew better what was going on inside of his body than we.



It is pretty certain that this doctor went back to his home convinced that the Rosicrucian method of healing was not in any sense successful. It is very doubtful whether he was honest enough to admit that his own medicines had not been any more so. If he thought about it at all, it would probably be to conclude

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that the accepted and orthodox methods of healing had a right to fail occasionally—even in his own case—but that such unorthodox practices as Rosicrucian metaphysical healing had no right to do so. One wonders just how he would account to himself for the fact that the Rosicrucian method did bring him immediate relief when his own medicines failed; not only that, but did so by disregarding his own diagnosis of what was wrong with him.

It was evident that he was suffering, and that through Rosicrucian treatment the suffering was relieved. He attributed his suffering to a certain cause and insisted that his diagnosis was the only correct one. Rosicrucian diagnosis found another cause, removed it and brought about an improved condition. If it could do this, against his experienced diagnosis and without his cooperation, could the Rosicrucian method be adjudged a failure?

The point, which the Frater insisted upon overlooking, was that the cause of the difficulty was in his own consciousness rather than in his body. He was the victim of his own thinking. He could not bring himself to accept such a thought even though it meant denying himself complete mental and physical healing.

All of us have ideas that we have adopted because we think them correct by some test or experience, and so we live by them. Some people cannot eat eggs because they become bilious. The biliousness does not come from the eggs, however, but from the idea fixed in their minds. There are persons who have hay fever every year because of the smell of new-mown hay. It is common, though, to find people having hay fever in the winter, in the spring, and at other times of the year, and each year at the same time. The fact that they get it at the same time, and in fact look forward to getting it, indicates that it is in the mind more than in the body—that the hay itself is not responsible.

Be sure you are not allowing yourself to be affected by ideas in diet magazines, medical journals, or advertisements over the radio or TV. Thousands are taking certain tablets because they have the name impressed upon their minds by advertising. Any other tablet that looked the same would, no doubt, give the same effect because with the tablet they give themselves an autosuggestion or mental treatment, and that does the work. These ideas may sound like mystical double talk, but at our Sanitarium we had practical proof of their truth.

So examine yourself and your ideas about diet, breathing, sleep and exercise. Stop thinking that you have a weak heart and weak eyes. Make up your mind that nothing is going to strain your heart or give you a headache. If you hurt yourself momentarily in any physical way, just say to yourself, "We won't count this because it is not going to affect me. I will not do it again and it will

be all right." Of course, you cannot do abnormal things and

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not strain the body. But why not say something good about your condition when you do something wrong? Why not say that God will forgive you and nature will correct it and that you will not do it again? These ideas we proved to be absolutely right through our Council of Solace and the Sanitarium.

Remember that during the Sanitarium's existence, we treated an average of a thousand people a year, people who had had all kinds of medical help before. They finally found their relief through the Cosmic and its methods. It is perfectly true, for instance, that colonics clean out a great deal of accumulated toxic poison; but it is more important to give the mind a thorough irrigation and clean out mental poison.

No one but you can give your mind the mental irrigation necessary, so why not start now? Check yourself each day and night as to what you have believed or thought, and clear your mind of all poisonous ideas. Go to sleep peacefully, and get up saying you have a healthy body, a healthy mind, and that you are going to be well and happy all day long. You will find the idea fixed in your mind will serve you well.

No external power, no outside mind and intelligence, with the exception of the consciousness and intelligence of God, can reach you and influence you unless you allow it, deliberately expect it, and open your consciousness to receive it. The minute you begin to fear that something is affecting you, you open your mind and consciousness to receive it, as if you were opening a door for any passerby to come into your home. You leave the door open, and that is an invitation for anyone and everything to come. Use a little care about the kind of idea you invite into your consciousness. If you do not want it, establish in your mind as a firm principle the thought that nothing except the mind of God can affect you, and that your own mind is the dominant mental power.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

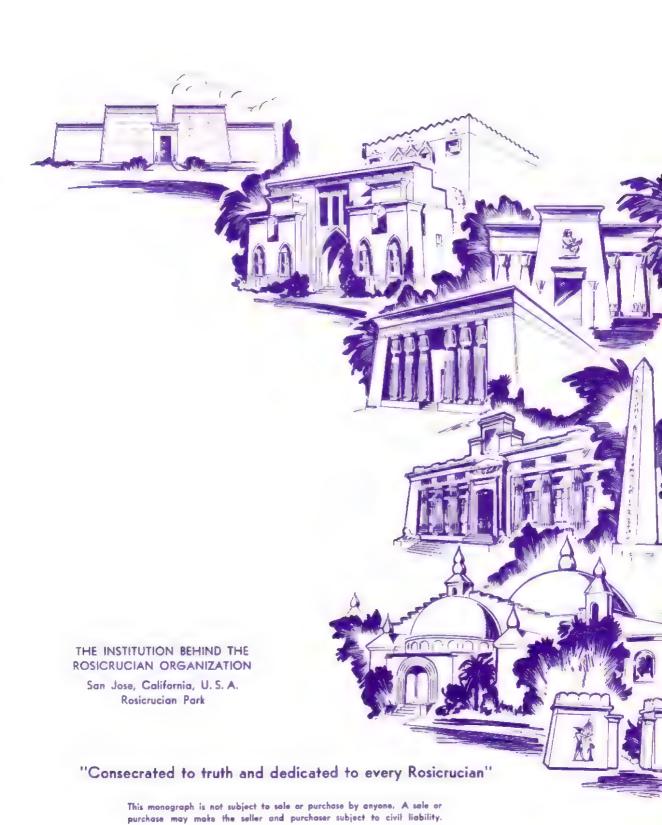


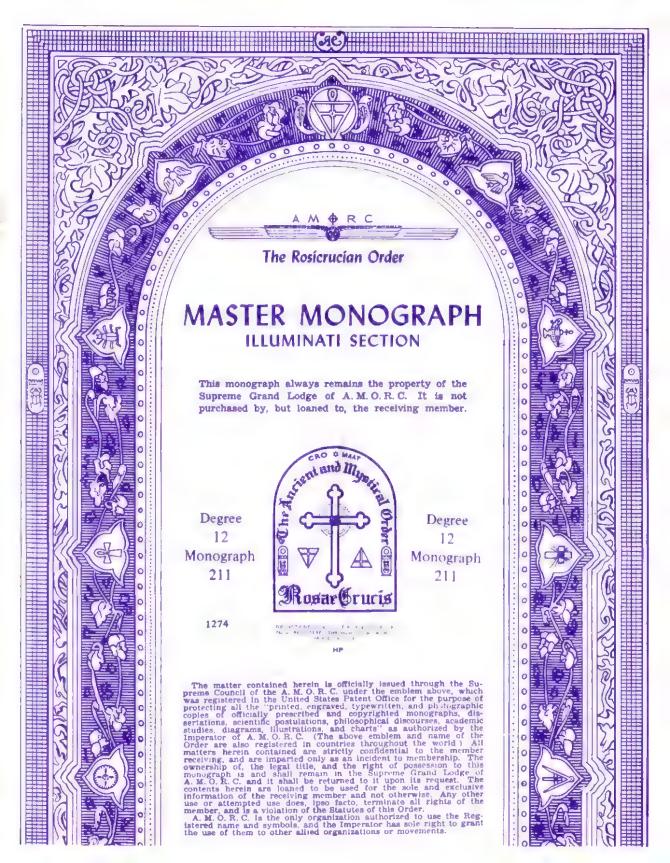
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ Others' thoughts, detrimental or otherwise, cannot affect us unless we are receptive to them.
- We are, however, affected by our own thoughts. Thoughts can become "things" and we suffer from them.
- Positive thinking and confidence in the Cosmic good and in nature's beneficial and corrective action are effective in overcoming inharmonious, harmful conditions.
- I No one but you can give your mind the mental irrigation necessary.
- I No external power, no outside mind and intelligence, with the exception of the consciousness and intelligence of God, can reach and influence you unless you allow it.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Man as a composite being of physical, mental, and spiritual attributes cannot ignore any aspect of himself without detriment and loss. The interdependence of his component parts makes neglect or harm to one part injurious to all.



The way to health lies through obedience to law, and the discernment of laws determining health lies in man's recognition of the fact that he is a complex being, a conscious spark of divinity embodied in matter, and that no part of his nature can be neglected or ignored without making the whole man sick. Mental, moral and spiritual diseases by far outnumber those of the physical body, for in these are included every sin and every crime, and so long as man ignores these, and their relations to the physical, so long will perfect health be an ideal of some other clime, instead of the universal possession of humanity on earth.

-J. D. BUCK, 1838-1916

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To the Members of the Esoteric Hierarchy, Greetings!

In the previous monograph, I spoke of colonics and their possible benefit in keeping the intestines free from obstruction. It is a recognized and acceptable method of medical practice and is recommended by many reputable physicians. In referring to it, however, I did so for another reason altogether. I wanted to emphasize the greater importance and necessity of keeping the mind clean and free from obstruction. As Rosicrucians we must neglect nothing that will contribute to the fullest degree of health; nevertheless, we must never lose sight of the fact that the basic ingredients for normal health are mental, not physical.

I have recently told you how important it is that you do not give nor accept suggestions that may be discouraging, devitalizing, or may cause illness and fear. Again, I did so for the definite purpose of impressing upon you the part that suggestion plays in our everyday lives as well as the many ills that come into our experience because of it. If we could cleanse the mind of every human being of those ideas that come as the result of subtle suggestion, many causes of illness, unhappiness and abnormality in the body and in the home, business, and social life would be removed.

There is nothing personal in this. I am not intimating in any way that any of you in this Degree are being victimized by suggestion or that you are influencing the lives of others detrimentally by this method. I realize that many of the things I am criticizing do not exist in your own personal experience; nevertheless, they are true, and you may have occasion to comment upon them to others in a way that may be generally helpful. I especially call your attention to one of the most prevalent conditions of the mind which is poisonous: intolerance.

We at the Grand Lodge—especially the Council of Solace, which deals with so many who are sick in body, sick in mind, or unfortunate in their social, home, or business life—know that in nearly every case the fundamental cause of inharmonious conditions is some degree of intolerance. Perhaps its most destructive expressions are jealousy, hatred, envy, injustice, suspicion, anger, and greed.

Back of all forms of intolerance there is vanity. We may not appear to be vain in regard to our clothing, our appearance, or in wanting to show off. We may not even inflate our ego in public, but all human beings have a tendency to think that any opinion they have, any conclusion, idea or decision, is naturally superior because they themselves formed it.



We seem to have a fundamental idea that if we, as an individual, decide that green is a prettier color than red, our idea and conclusion is equivalent to a law, and must be accepted as such by others. If we decide that a certain business method

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or social form is correct, we think that our idea is the only one absolutely right and beyond criticism. That each of us has a tendency to think our opinions and ourselves superior is due essentially to vanity.

This is such a fundamental of human psychology that it is resorted to in many forms of therapeutics. If a sick or mentally depressed individual can be led to express a possible opinion or be guided to a right decision in such a way as to think of it as his own independently arrived-at conclusion, much in the way of improvement shows itself in his condition. On the other hand, no matter how sound the idea, he will reject it if he feels that it is being forced on him by another. That seems a threat to his imagined superiority.

The therapeutist using psychological methods, then, tries to give the suggestion to the sick person in such a manner that he will readily adopt it and look upon it as his own. He does so because in such a case it will be enforced more consistently than if it were recognized to be somebody else's idea. In working with physically disturbed and restless patients who unconsciously harbor wrong ideas in their minds, the first and important step is to get rid of these wrong ideas and supplant them with good ones.

Our inherent vanity may therefore be utilized to good advantage. It may, nevertheless, on the negative side lead to intolerance because once we have adopted an idea that we think superior and correct, we are likely to judge anyone having a different idea as inferior. We may become so intolerant that we cannot even bear to have that person express his opposing idea. We fight it and begin to hate it only because we are intolerant of it. We regard it as a threat to our superiority.

In one family perhaps, for example, there might be a general conclusion that motion pictures are a waste of time because the father has decided that they are degrading, immoral, or irreligious. The father wants his idea accepted by all the members of the family, especially the young. He may not try to force his idea openly, and he may not threaten anyone with punishment. He may simply say that he is sure that no member of his family would think of going to a motion picture.

If one of the children happens to disagree to the extent that occasionally he quietly goes to a picture show and enjoys it, the father will be angry when he learns of it. Not because the son or daughter has dared to violate a rule established by himself, but because the son or daughter has adopted an idea of his own in opposition to what he considers his superior idea. He will be intolerant of the son's or daughter's original or different idea and will find various means of expressing his intolerance.

All of us are affected in much this same way. We are intolerant of the beliefs, opinions, ideas or desires of so many

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whom we meet even in a casual way that we are affected inwardly by this intolerance. In ninety percent of the cases, we never voice our intolerance. We do not want to hurt the feelings of others; nevertheless, we feel the intolerance ourselves and we keep it unexpressed in our hearts and consciousness. Many times, in this way, it poisons and affects us more than it would affect the other person if we expressed it.

We may, for instance, be intolerant of those who have a cocktail at night. Some are intolerant of women smoking when they think they should not. Some are intolerant of men chewing tobacco because they think it an unclean habit. Some are intolerant of people who go to a different church or have a different religion. They think others must be mentally weak because they can find goodness in a wrong religion. Women feel intolerant of the style of hats of their friends, and think the other women must have very peculiar ideas. We are intolerant of what people eat, what amusements they enjoy, and what habits they have.

Thousands are intolerant of the political views of others. The upset conditions for centuries in Europe have been mainly due to intolerant ideas over boundaries, agreements, military practices, etc. The whole matter is one of poison seeping through our systems because of intolerance regarding things other people do or say. We may be cultured, polite and kind enough not to express our intolerance, and may think that by keeping it to ourselves we are acting properly and are not being intolerant. We may save others from being hurt by our not saying anything, but nevertheless we are poisoning our own systems by the intolerant feelings we have.

There is only one antidote for this intolerance, and that is the broad viewpoint of brotherhood. I recently read that Europeans do not seem to realize that the people of the large democracies of the world, especially in North America, are great believers in the brotherhood of man, and that because of that they join organizations in which there is a cooperative, understanding spirit.

Brotherhood, developed, removes a great deal of intolerance. Our members, for instance, assembled at our Conventions, representing a cross section of all people, cast aside intolerance over things such as clothes, religion, race, or politics because they realize that all are working to further their own evolution and to help others to evolve also. If we all develop the idea of brotherliness, we will soon clear ourselves of the poison of intolerance. I am glad I learned this lesson early. Although born in the Protestant Christian religion, I can feel friendly toward an orthodox Jew, a devout Roman Catholic or a member of any other religion.



Although I am not a member of any political party or organization, I have no ill feelings toward anyone extremely partisan. I judge each by his aura to see whether there are

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any ulterior poisonous ideas. Then I tell him frankly, if he asks me, what I think he can do to improve himself. I never feel that a laborer is beneath me, or the President of the United States is above me. I feel that all persons of any type or kind are just my brothers and sisters, that we are all equal, and that if they have different ideas, they are entitled to them. They may be right, and I may be wrong. They have a soul, as I have. They are entitled to their way of living and so am I. I shall not disrupt my happiness or poison myself with emotions arising out of intolerance.

If you will develop this brotherly feeling, and love humanity because it is God's highest expression on earth, and be tolerant of everyone and everything, while at the same time living your ideals and doing the best with them that you can, your health, happiness, social standing, business and personal relations cannot help but improve.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

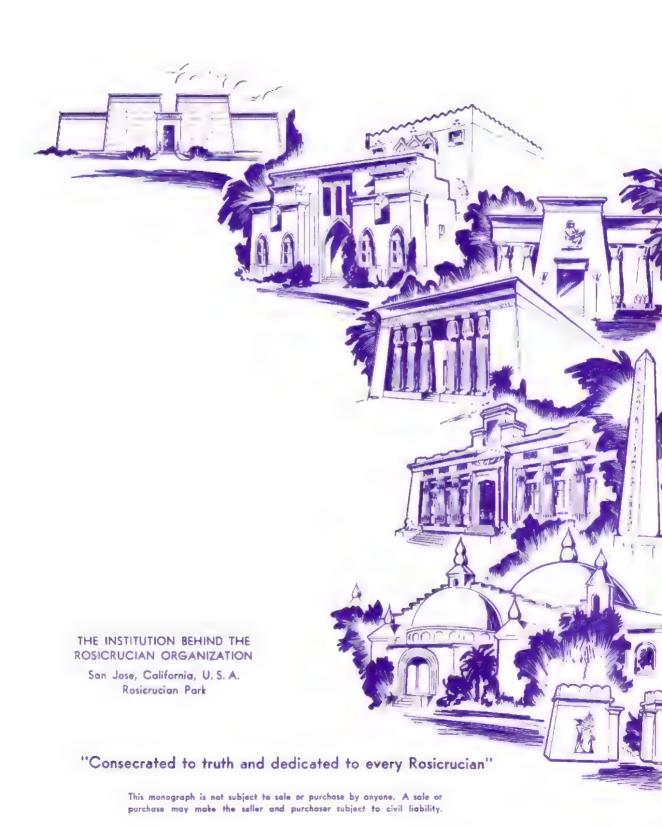


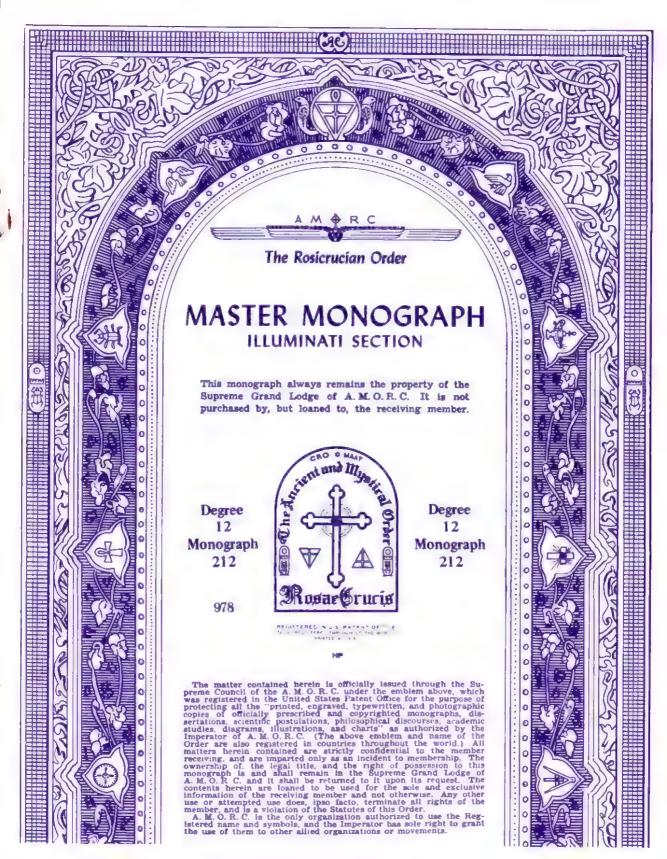
Summary of This Monograph

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- As Rosicrucians we must neglect nothing that will contribute to the fullest degree of health, but we must not lose sight of the fact that the basic ingredients for normal health are mental.
- Many causes of illness and abnormal physical conditions are the result of subtle negative suggestion, one of the most prevalent and disruptive aspects of which is intolerance.
- The basis of intolerance is vanity, a fundamental of human psychology.
- ¶ Vanity as a psychological fundamental is appealed to constructively by the therapist to get rid of patients' wrong ideas and supplant them with good ideas.
- We are intolerant of the beliefs, opinions, ideas, or desires of others, and we are affected inwardly by this intolerance. An antidote, however, is the broad viewpoint of brotherhood.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The Rosicrucian student who increases his understanding and self-realization makes his life meaningful. He knows that his role is an indispensable part of a perfect whole; and however humble the part he plays, it is essential and worth-while. Purposeful living is the

key note of the mystic. Marcus Aurelius, the emperor-philosopher, exemplified that serene confidence and contentment which accompanies a life of service, and today we still profit by his observations.

We are all working together to one end, some with knowledge and design, and others without knowing what they do; as men also when they are asleep, of whom it is Heraclitus, I think, who says that they are labourers and co-operators in the things which take place in the universe. But men co-operate after different fashions: and even those co-operate abundantly who find fault with what happens and those who try to oppose it and to hinder it; for the universe had need even of such men as these. It remains then for thee to understand among what kind of workmen thou placest thyself; for he who rules all things will certainly make a right use of thee, and he will receive thee among some part of the co-operators and of those whose labours conduce to one end.

-MARCUS AURELIUS ANTONINUS, 121-180 A.D.

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To the Members of the Esoteric Hierarchy, Greetings!

At this point in our studies, I feel that it would be helpful for you to know what some of the members in your Degree have been able to do with the principles laid down in the monographs, and what they have brought into their experience through the teachings of the Rosicrucian Order.

I feel certain that all of us at times are tempted to regard the instructions as purely academic. In our Sanctums we may be filled with the sense of confidence that comes through association with others; yet in facing our daily problems we seem alone—separated both from the teacher and from other members who might encourage us with a word of advice. Therefore, to know how others have successfully applied the Rosicrucian principles in their daily lives may be helpful. Their experiences to a degree must be similar to our own. Knowing how they are dealing with them may give us that necessary assurance which we lack.

A number of members in this Degree, representing a cross section of the Esoteric Hierarchy, were selected, and to each a letter was sent asking that a short manuscript be prepared dealing with their experiences and what they had gained from the instruction of the higher Degrees. I wanted to use the manuscripts from these members so that all of you would have some idea of what others are gaining from the monographs.

These members were not selected because they were having any special experiences. They were not told what to write, nor were they asked to write anything in the form of a testimonial. What was wanted was simply an honest and frank expression as to what they were gaining from these higher monographs.

Beginning with the next lesson, I am going to share with you these monographs prepared by Twelfth Degree members. You will see by the diversity of the matter, the expressions they use, and the ideas they have, how these members really do represent a true cross section of human nature and of the professions, trades, businesses, and social standings; how these men and women are working in harmony with us and with Cosmic laws, and how they are benefiting from such harmonious cooperation.

You will take heart from their success, for you will realize that these members are no different from yourself. Their experiences are common to all. What they accomplished, you can, too.

It is equally possible that you will discover that the successful results they write about are ones you have already enjoyed.

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It is often said by persons outside our organization that teachings of a mystical and philosophical nature are only good for those a little "off" mentally. However unjust and far from true such criticism is, it is characteristic of human nature. The moment anyone turns from the accepted pattern of everyday living and professes an interest in mystical philosophy or metaphysics, he is immediately tagged as peculiar or a bit irrational.

This is without doubt vanity expressing as intolerance again: What is average, orthodox, and the expected in the way of ideas may be permitted, but certainly nothing that is unusual, individualistic or original. There is presumption even in admitting an interest in subjects supposedly not for the layman; and you have pricked the vanity of those who do not choose to think by suggesting that there is value in thought—especially thought of a mystical or metaphysical nature.

You will be interested during these next few weeks, first, to see that the fratres and sorores of this Degree, those whose reports you will read, are sane, matter-of-fact, normal men and women. You meet their like every day in your business and social contacts. They are a cross section of humanity.

Some are day laborers; some clerks, secretaries, or house-wives. Others are office workers, school teachers, editors, electrical engineers and professional people. They are not average, however. They are men and women who have escaped from the category of the average by their individual efforts to think and to know.

Second, you will notice that these monographs are written by women as well as men. The Order makes no distinction between the sexes. It regards them merely as differing manifestations of the divine. It does not evaluate them differently. It does not wrongly assume that one is more intelligent then the other; that one is capable of using mystical principles more effectively or that because of sex one is to be accorded more respect than the other.

These sorores are not professional women entirely nor are they academic philosophers. They are, instead, business women, social workers, and homemakers. It was Dr. Mildred H. McAfee, director of the United States Waves, 1942-46, and president Wellesley College, 1936-48, who so clearly set forth woman's place. She said, "Educate a man, and you educate an individual. Educate a woman and you educate a whole family." It is true that whatever women

know is immediately put to use in their family relationships. What our sorores write, then, should have great weight.

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Through these members' monographs, I believe you will gain an insight into the thinking of various types of members. As you read how they used the principles with which you are familiar to better their condition in life, you will discover additional ways in which you may apply them to your own needs.

I am sure every officer of the Grand Lodge and practically all the employees at Rosicrucian Park will say that enthusiasm in their work and the peace and happiness they find in it, carry them on from day to day more than anything else. We constitute, it is true, a small and insignificant group in the world community. Our viewpoint, however, is far from insignificant. For centuries, political philosophers have been faced with the problem of what constitutes man's greatest happiness as a social being. They recognize that man has certain basic needs, and that the best society is one which takes them into consideration and provides for them. But are those needs wholly physical, and are they most likely to be fully provided for by money only?

Will man be content and happy working at anything, under any conditions and for any number of hours, providing he is well paid? Our Rosicrucian viewpoint is that he will not. A great deal more, we contend, is required, and the money compensation is relatively unimportant. Such an attitude would doubtless be challenged by the proponents of the philosophy introduced into the world by Karl Marx.

A fundamental contention of that school is that the gaining of money is the sole motive that makes a man or woman work. This Marxist philosophy was for many years popular with many labor organizations and individual laborers. According to the arguments, all labor disputes, all unrest among workers and dissatisfaction among all classes of people could be solved by money with which they might buy the things they want.

This kind of thinking has been responsible for the various pension and unemployment insurance schemes widely in operation throughout the world at the present time. This form of help has not worked out as satisfactorily as have projects which provide work along with relief. Although contrary to Mr. Marx's philosophy, the reason is that the average man or woman willing to work for a living does not want charity and does not care solely for money. The average man prefers to be engaged daily in something constructive or productive even if he receives less money than he might through charity.



I do not mean that the average man would be willing to work for the love of work without any compensation. We have not reached that idealistic state of consciousness

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yet. That philosophy is as wrong as the idea that all that the average man wants is money. Men and women have often given up employment that paid good wages because they did not enjoy work they were doing.

A case in point was just recently reported to the officers here. A young lady gave up a responsible and well-paying position for another where she would have an opportunity to work in a children's clinic at much less salary. She felt the value of the work itself more than compensated for the smaller salary. To have men and women contentedly employed, the work must in some way be both productive and constructive in order for them to be satisfied and to feel happy.

The Rosicrucian teachings have tended throughout the ages to make men and women understand what their mission in life might be and how they might obtain peace and contentment from their employment. We have contended, and proved, that real prosperity for the average man does not consist of monetary returns only.

The really prosperous man (the one getting the most out of life) is the one who is contented with his lot in life, with the position he occupies, and who is doing something that is constructive and contributing to the happiness of others. The average homemaker usually works harder than she would at business; yet she receives less than if she occupied a salaried position. She would never accept such work exclusively for money. If this were not true, the home life would soon dwindle and the family as we know it disappear.

These monographs will furnish the best evidence possible of the general spirit of Rosicrucian philosophy as it manifests in the various strata of human nature.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

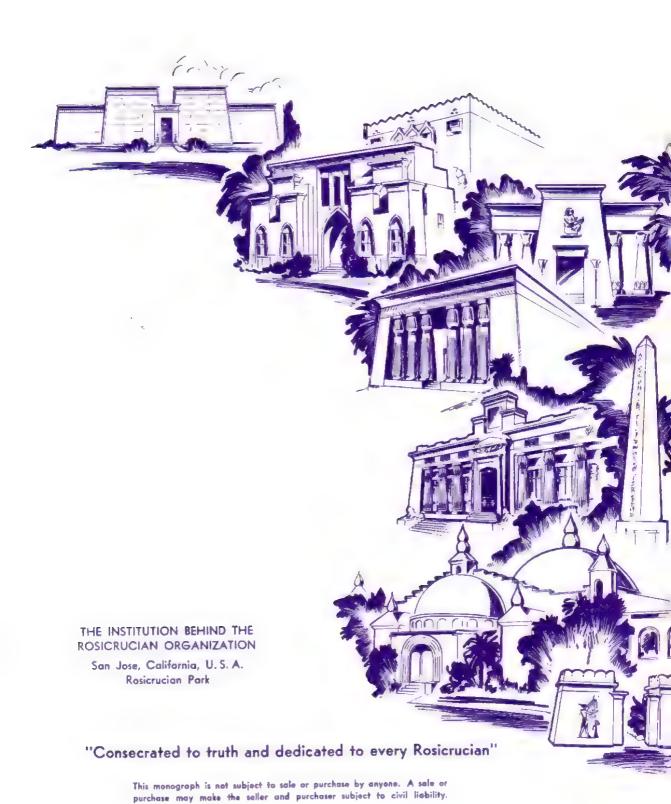


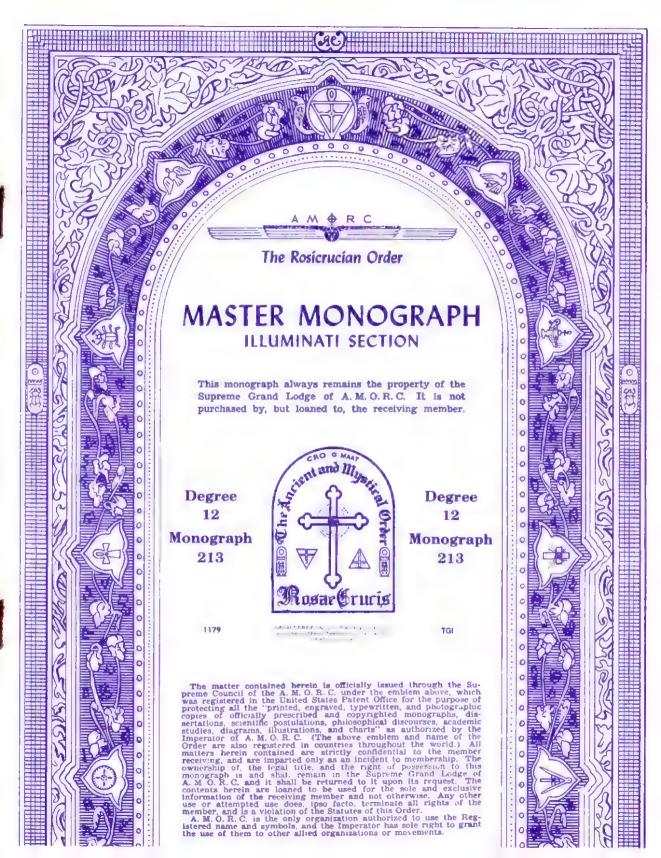
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- To know how others have successfully applied the Rosicrucian principles in their daily lives may be helpful.
- Monographs were prepared from experiences of Twelfth Degree members, men and women who represent a true cross section of human nature, and whose experiences are common to all.
- These members are not average human beings, however, for their individual efforts to think and know remove them from that category.
- As you read how they used the principles with which you are familiar, you may discover additional ways in which to apply them to your own needs.
- The Rosicrucian teachings have tended throughout the ages to make men and women understand what their mission in life might be and how to obtain peace and contentment from their employment.
- Those most contented with their lot in life and the position they occupy are those who are doing something constructive that contributes to the happiness of others.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The benefits of the spiritual life are not for ourselves alone. Not only does the Sanctum strengthen and equip us for lives of active service, but even during meditation and those cherished moments of attunement with the Cosmic, others likewise are benefited and inspired.



What we are and what we do flow out and help to determine what others shall be and shall do, and even so in the highest spiritual operations and activities of the soul we contribute some part toward the formation of the spiritual atmosphere in which others are to live and we help to release currents of spiritual energy for others than ourselves.

-RUFUS M. JONES, 1863-1948

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To the Members of the Esoteric Hierarchy, Greetings!

In my last talk, I promised you the remarks and comments of members of these higher Degrees. They represent a cross section of the highest students of the Order, and their thoughts will be encouraging.

I present the first one this week. This Frater, who modestly calls himself "a server," has written just for the members of this Degree:

The request as to precisely what results the teachings have produced in me has set me thinking in a more personal direction than usual. My belief is that I came into the Order with a large background of soul attainment behind me. There existed in consciousness from early in life a high vibrational tension, and inspirational quality, which made me actually feel that I was under a high and Divine guidance, strong and mystical in character. There was a strong element of love in it besides a sense of abstraction, so much so that every tendency was mystical, with the intellectual rather in abeyance. In my twenties, the mystical quality began to pass into the background of consciousness under a strong application to intellectual studies. This led to a more balanced constitution, and in later years converted a purely mystical type into a mental one.

My years of personal service in the Order have proved of great value in shaping my life from those earlier years. Because of my extremely sensitized constitution, the daily immersion in the life problems and soul atmospheres of aspirants brought about an earnest desire to understand and assist others. I feel that without this kind of stimulation and service, growth would not have taken place. I should probably have remained very much of a mystical, dreaming type, suffering considerably through want of a field of service, as indeed I did before.

Under this very strong feeling of soul-power working in my life from early years, I naturally came to rely almost entirely upon it in my work. It was, mainly, sufficient for my task. I have felt that much experimentation has not been needful in view of that. Moreover, I have found that too much in the way of experimentation has proved overstimulating in some directions and I have often had to desist from it.

There was a time when I used to engage in various breathing exercises and allied forms of development; but as my sensitivity increased in service, I had to modify and almost completely eliminate those practices. They imparted a speed and stimulation and restlessness undesirable and disturbing. I found by experience that already the inner

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fire was always strong, readily available, and equal to my need. I have never forgotten that I was once told that the power and help I needed would always come whenever I sought to aid others.

I do not consciously enter into a world of illumination and knowledge, but I feel I have contact with it in the emergencies and duties of life. The urgent need at once opens a door, so to speak, to that world. I have had no conscious psychic experiences. The response I obtain comes to me in wide-awake higher mental consciousness, and much that I have written often appears to me afterward as if it had been given, rather than fully reasoned out or seen objectively. In fact, I have often wondered how I came to write just that, when I felt I could not do it at will. The impression is that it was not so much the everyday objective consciousness that was in action as that the latter was being used or inspired under a higher impulse or stress at the time.

When I came to the Eleventh and Twelfth Degree work, I found a great deal of confirmation, elucidation, and specific application of what had been developing in my life through the years. Those Degrees have an inspirational content, and it is precisely upon that level that I feel familiar with them. Many of the experiments would not seem to add to the content which is already in my higher consciousness—and which I apply unconsciously—and has been previously known; they do but emphasize and confirm what I put into practice. And it has seemed to me—I write with all humility—that many of the practices must have helped those members most who are seeking that same inspirational quality which the Degrees seek to awaken, and which has always been active in my life.

Yet there are members who have certain results of a psychic nature in these Degrees which are, objectively, unknown to me. The inspirational quality seems to pass above them but to include the very results for which they are designed. But what has always impressed me is that what I express from an inspirational or soul contact is precisely what these students are seeking. I am disposed to believe that, probably under the influence of a development made in a former cycle, many of the high points of teaching aimed at in these Degrees are already active and influential in my present cycle, and come automatically into use in my present work.

Whereas, during early years the mystical love consciousness was dominant, and afterward receded somewhat under intellectual development, now, in these later years, that mystical life is becoming again strongly felt, and gradually the form is losing ground under the impact of the formlessness of the soul. It is now



that I feel that the Christ love must come into its own. It is the consummation I look for. I believe it will come to pass under the influence of the Masters. There was a time when I was very intent upon my own development, my

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own status, my own personal contact with Masters. But for many years, under the pressure and responsibility of many labours, under many crises of thought and emotion, that ceased to weigh in my mind, as the labours of others claimed my attention and demanded my strength. And as I have worked I have entered more and more into the soul atmosphere of others. I have been in active service with very little time to do much for myself.

A curious fact is that I have adopted at times this and that experiment which particularly appealed to me. They have not led to objective manifestation, but all seemed to tend to that one major experience of soul sensitivity, a passing more effectively into other lives, into a deeper understanding of them, and in a ready response to them; a sensing of people at will, prevision and prophecy, increased energy and ability to do the work to be done. And I have come to feel that this was the line of development for me. It is an entrance more and more, invisibly, into the life of the soul, a gradual inclusion of spheres of higher vibration.

The exercises, therefore, that have ministered most to me have been of the nature of Cosmic Attunement, peace and a blessing in other lives. I regard this as the one and major characteristic of my work. It has been so marked that I have often wondered at the response from others to it. Students have come to me with their problems and they have found unusual light and strength to deal with them. So much so, in fact, that I have hastened to point out that it is not what I have given or written, but the Master's life behind which is to be acknowledged. If I can bring that touch of the master life into other lives, I will not be unduly concerned about other results which may be pleasing to myself. I am far too pained and feel much too deep a sorrow at the perplexities of others and my inability to adequately meet and dispel them. that attitude is wrong, because one cannot expect to lift the heavy Karma of the world. I can only give my measure of ministration as I can.

The instructions of certain of the Eleventh Degree monographs have especially appealed to me, and I have found the energizing and toning effects of the various vowels and mantrams valuable. What I consider of great value in the Twelfth Degree are the teachings dealing with the Masters and their influence, their methods of approach and contact, and the preparation suggested for entrance into their sphere. I do not know these Masters personally, but I feel that I have their cooperation and blessings in my life. In many difficulties, in many anxious days, when there was need for



additional strength and special leading, protection and guidance, I have felt and seen in circumstances the influence of higher forces. But I am still, as it were, in the outer court. I receive from within the veil, but do not see the guiding hand or hear the inspiring voice. But I am sure they are there.

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On rereading monographs of the Twelfth Degree, I find confirmed what I have said above. In fact, I find much emphasis laid upon this quality of inspiration I have mentioned. And whether I turn back in mind to the earliest days of the work, or to these later ones, I find myself resting almost exclusively upon the fundamental practice of the devotional mind seeking in meditation the direct avenue of approach to the master life. It is never really absent from my thought and is the secret incentive to all I do.

The fact of projection of consciousness is one of extreme interest as dealt with in the higher work; but of this I have no conscious experience. I believe that projection of consciousness with me is often an instantaneous experience, but that I am not fully aware of it. It is difficult to discriminate between this and telepathy. I have had innumerable instances of registration of feelings, moods, and thoughts of others at distances. Telepathy may not always account for these instances. I have an idea that projection can take place with extreme velocity, almost discounting time. But I have no experience of conscious transit of consciousness outside body.

Occasionally, I have had a very real dream experience which would seem to be of the nature of projection of consciousness. An instance of recent date is still fresh in my mind. My interest in the Vatican and the Roman Catholic Church has always been very deep. I have a profound attachment and love for the interior life of the Vatican.

During the night following the election of Cardinal Pacelli to the throne of St. Peter, I experienced a most vivid dream of being with the new Pope and talking intimately with him as we walked together; the locality was not distinct. I expressed regret that I could not spend time in solitary meditation in the Vatican. Our communion and conversation together was long; and eventually I seemed to take part in an experiment with him. This dream experience is but symbolic of my daily practice of ascension in consciousness to the master sphere. It seems to include all the rest. Perhaps the ascension is more real than I am conscious of.

May Peace Profound abide with each of you.

Fraternally,

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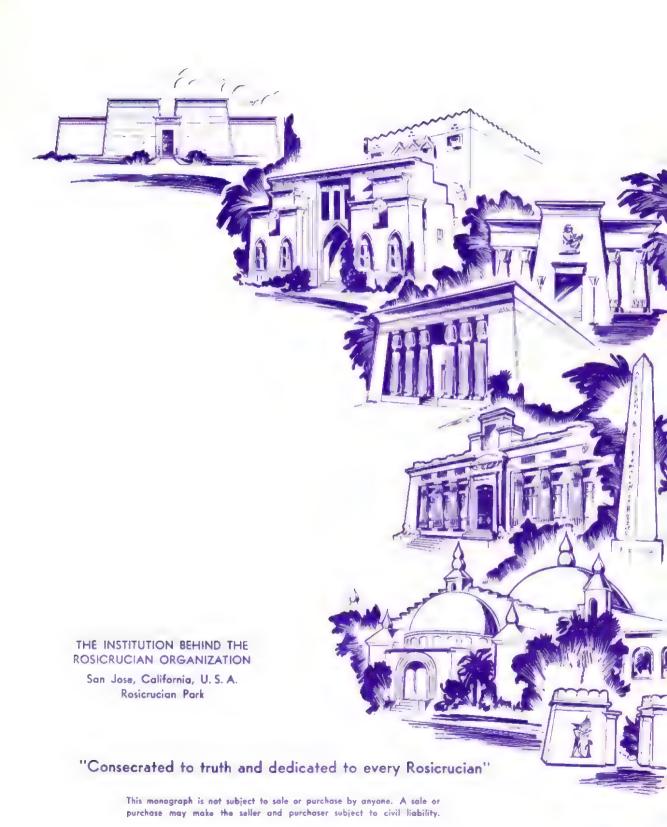
YOUR CLASS MASTER

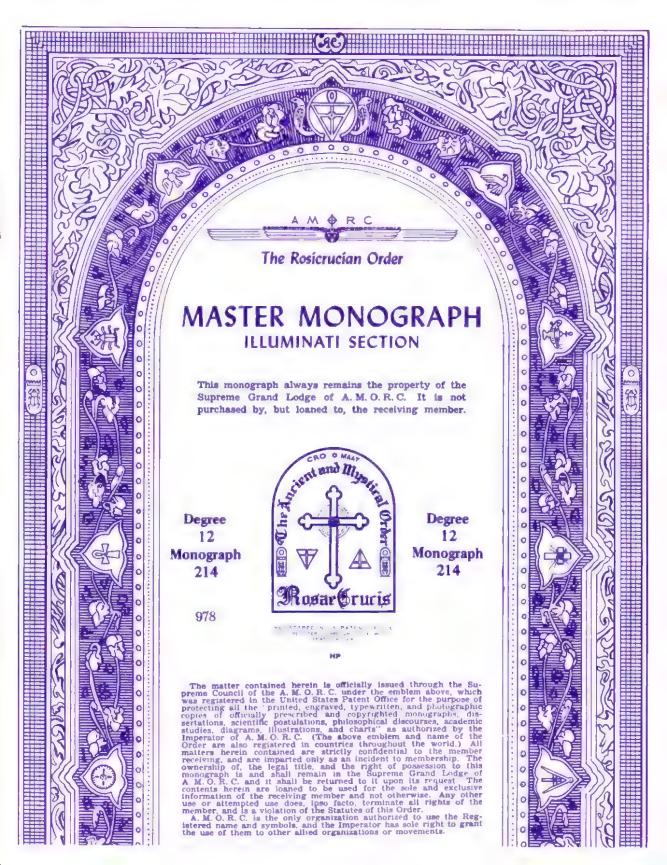
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- The thoughts and experiments of a cross section of our highest Degree members offer encouragement and help to others at this point of their progress.
- Years of personal service in the Order and daily association with other aspirants have served this member by stimulating growth and increasing sensitivity.
- The power and help necessary is always available for helping others; urgent need always opens a door to the world of illumination.
- The exercises found most beneficial and successful have been those dealing with Cosmic attunement; also valuable have been the energizing and toning effects of the various yowels and mantrams.
- Seeking in meditation the direct avenue to the master life, he constantly keeps in mind the importance of this fundamental practice.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The invariability of Cosmic Law is early impressed upon the Rosicrucian student. As he becomes more proficient in applying laws and principles, his confidence grows. He is able to effect positive changes in his environment, to help himself, and to

help others. No longer able to plead ignorance, he must assume full responsibility for his actions.

It is a maxim of criminal jurisprudence that 'ignorance of the law excuseth no man'; yet courts and juries sometimes exercise a discretionary clemency in many cases where it is clear that no wrong was intended. But nature is inexorable in the exaction of the fullest penalties for the violation of her laws, whether through perversity or ignorance; . . . and the more beneficent the law, the more severe are the penalties for its violation.

-THOMSON JAY HUDSON, Ph.D., LL.D., 1834-1903

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To the Members of the Esoteric Hierarchy, Greetings!

You read last week what one of the fratres of our Esoteric Hierarchy had to say. Now I want to give you the comments of one of our well-advanced and very enthusiastic sorores of the Order. This soror has had excellent collegiate and university training, is a scientist, and has written books which have become popular.

* * * * * *

When the Rosicrucian student can forget the past with its disappointments, remembering only the lessons it has brought to him, and when he no longer worries over the future, but knows that everything comes from the Cosmic if we only let it, then life will become a great and fine adventure with every day bringing forth its share of beauty and richness of experience.

Happiness is a state of mind. Contrasts, in the form of trials, are brought into our lives in order to make us appreciate our spiritual soarings and the haven of Cosmic Peace that is beyond the understanding of a person who has never experienced such blessings. The Cosmic laws of action and reaction bring out the lights and shadows in our pattern of life. If we don't want the dark patches, we needn't have them. Man must decide this for himself. As Rosicrucians we can no longer plead ignorance for disobeying cosmic laws and reaping dull patches in our pattern, for we are taught how to choose.

Our Rosicrucian instruction clearly sets forth the laws governing the universe. It explains their manner of operation and what is to be done by us in order to apply them to our own problems. More than this, the Order's instruction develops within us the ability to live in growing conformity with the whole cosmic scheme of things, thus fulfilling our duty to God and to our fellow men. Our part is merely to do the best we can, knowing that we shall progress even through our mistakes. As we sow, we shall reap. In this way we shall learn the lessons of life.

When I first joined the Order, I was continually disappointed in the results of the experiments because I had none of the psychic reactions that were seemingly expected of me. For three years this went on, and then one day I talked to one of the officers of the Grand Lodge. I explained how happy I was, and that life had been turned into a wonderful adventure—but I couldn't get my experiments to yield satisfactory results.



Grand Master Charles Dana Dean was indeed a wise man. He smiled at me, a tender smile such as an older person would smile at a child. "Did you join the Order to get

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psychic phenomena or did you join it to have a happier and finer life?" he asked.

"Why, I joined because I wanted to grow spiritually--to enrich and enlarge my life," I told him.

"Then that was the cosmic law you started in operation, and the Cosmic has given you the answer--a happy life. These other things you are striving for may be added or may not be added--they are but trimmings, so don't worry about them."

How true that was. I was experiencing in bountiful fashion all the things which I had joined the Order to find. I had put into operation a cosmic law and it was fulfilling my request in generous measure. Instead of recognizing this and being grateful, I had centered my attention on the fact that the experiments were not producing results to my satisfaction. In comparison to the other this was decidedly a minor matter—but for three years I had let it cloud my sense of progress. I went away from that interview with the sense of having learned a great lesson.

Rosicrucian philosophy has taught me through the years that objective things are never the most important. Many times they may seem to be, but when a clear understanding of spiritual truths comes to us, objective, material possessions mean little. Strangely enough, when the longing and cupidity which inflate material things into an importance which they do not actually have are gone, another law comes into effect: "ALL THESE THINGS ARE ADDED UNTO YOU."

Perhaps you will not have great material riches, and perhaps you will not become a millionaire; but you will receive enough for the necessary comforts of life and you will be freed from the worry about daily expenses. Many students forget or ignore this very important law, and, by clinging everlastingly to the material thoughts of personal gain, they defeat their own purpose and are denied the satisfaction they might otherwise find in the provisions of the Cosmic.

When you get "out of self" and follow the Rosicrucian teachings, you no longer worry about not succeeding with the experiments, for there is a new and strange power right WITHIN YOU that lets you KNOW when you are living and working in harmony with cosmic laws. You know the answer, right when the problem in life comes up, and that answer is not just taken ON FAITH. It is a far more stable and sure thing than just blind faith or reliance on what someone else has written or told you.

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Again, cosmic laws work. Each time you listen for the answer to your problem AND ACT ON IT, you prepare the way for the answer to come more readily the next time. "Talent is added unto talent." After a while, if you keep on obeying those laws and hunches, the irritations and problems of life are taken care of before they really get started. The Cosmic helps you over the stones or else takes the stones away before you reach them, because you have no fear and are attuned with vibrations of the great macrocosm—the whole—instead of just thinking about your own selfish wants or troubles.

It is a mistake, however, to think for a minute that the Cosmic does it all, and that you can sit back and take it easy. Nothing comes without effort and we can never expect to receive anything for which we have not conscientiously labored. Many times we are led to do hard things—to do some real surgery. We must cut out or destroy some condition before we can build the beautiful creation we would have. Often it takes more courage to do this necessary surgery than it takes to give in and let conditions slide along as they are. But this is one way the Cosmic tests us—one way in which our characters are formed. Again the Cosmic law of sowing and reaping.

When we realize that true wisdom of the SPIRIT guides us, we need worry no more, for there is nothing to worry over. We don't need to regret the past or fear the future, for Divine laws are attending to both conditions of time. Each day brings the welcome assurance of cosmic concern for our welfare.

When we have troubles, instead of bewailing the fact and blaming the Cosmic, it is worthwhile to analyze our trouble and find out where we and not God have gone off the track. God has given us the ability to choose. If the results are not as we expected them to be, it is evident that somewhere we made the wrong choice, and must learn the lesson such a wrong choice inevitably brings. If we don't learn the lesson, we'll do the same thing over, and have more troubles until we do learn—for that is the law. As the philosopher Santayana has written, failure to learn the lesson of the past makes it necessary for us to repeat the experience.

We must think first of service if we would receive cosmic gifts. And we must not wish for anything that is not good for all; otherwise, we alone must be accountable for the workings of the law. The sooner we learn to control our minds and emotions and thoughts, the sooner we will receive the Cosmic Illumination which we seek.

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Another thing: The abnormal desire to please others is really selfishness. Down in our subconscious minds

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there is the thought of reward. The Cosmic cannot be fooled. This smoothing over the surface is like spreading pure white icing on a rancid cake to cover up what is underneath, and it will avail us nothing. If we don't have real Love and Light in our hearts when we say or do kind things, our kind deeds will bring us nothing from the cosmic storehouse.

Truth is impersonal. You may not agree with some of the statements in the monographs. You may not like the appearance of some of the officers at the Grand Lodge of AMORC, but a true student on the path does not let that bother him. He takes what lesson is there for him. When the postman delivers a letter to us that brings good news or welcome information, we are not concerned with the postman's private life after he finishes delivering mail—for that does not affect the messages in the envelopes. When the student is able to take a macroscopic view of life instead of struggling and worrying over the specks around his own microscopic part of the whole, he will really begin to grow.

Let us all thank the Cosmic for the understanding of the whole pattern of life, and be grateful for the Rosicrucian Order which has made the path easier for our stumbling feet to find the way to contentment and peace.

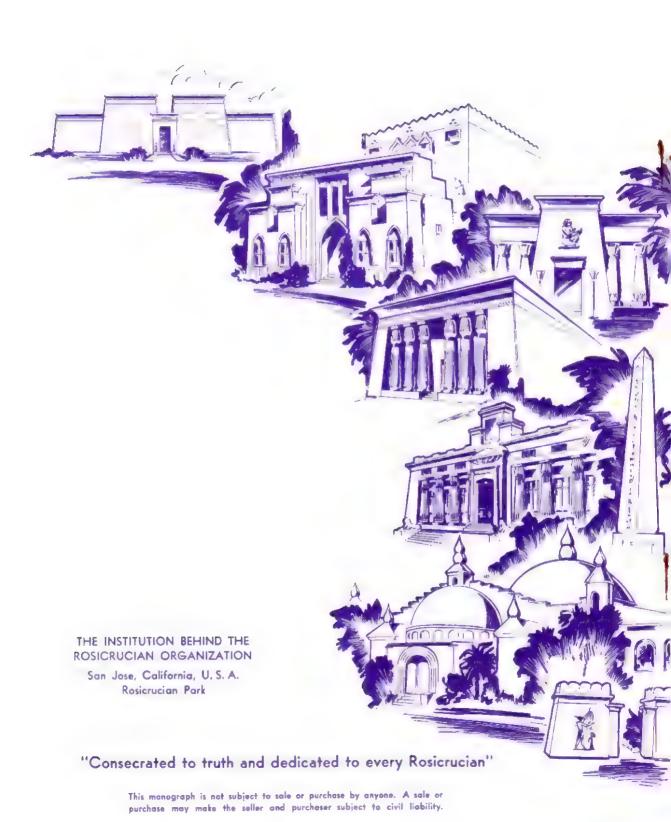
The experiment given us early in the lessons, of becoming still and thinking of the CHRIST CONSCIOUSNESS WITHIN US, and then remaining quiet to allow the fulfillment of that law, has meant, and still means, more to me than any other exercise. That law is the crux of the whole thing. When you concentrate on having that beautiful white Light of the CHRIST CONSCIOUSNESS WITHIN YOU, in order that it may SHINE OUT to bring Peace and Love and Light to all mankind, you are making yourself the channel for LIGHT—and LIGHT will come to you. This is the Rosicrucian way; the shortest and finest way to contentment and Peace Profound.

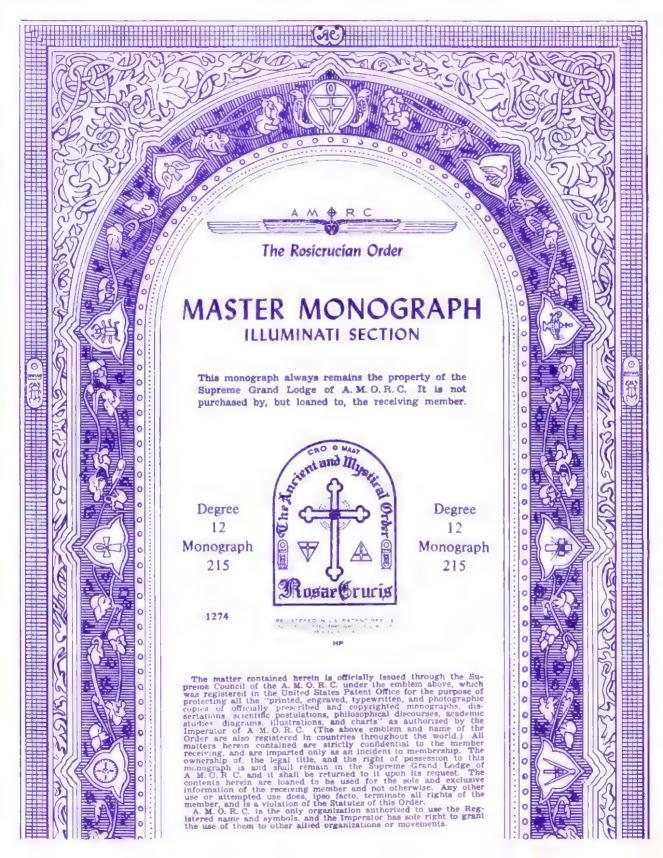
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May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Receptivity bespeaks quiet confidence—the confidence which is the product of understanding. To be receptive to the God within is to recognize also a God without—an omnipresent God, all-encompassing.



God is incarnate in matter and acts upon matter that matter may, by a trial and error process, orient itself to God. God must become known through matter divinely organized. . . . God radiates Himself, his unique, supermind pattern, to act, to guide, and to steer towards recognition of Himself even as light acts to produce rapport with light long before there can be response to light in kind. As we open our souls to the divine genius in the universe we get inspiration and become creative according to our stage of development, as the sunset, the flower, and the child manifest this creativeness according to their stage, though it is given to us in some moments to become consciously creative and thus to enter in a measure into the law of creativeness.

-JOHN ELOF BOODIN, 1869-

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To the Members of the Esoteric Hierarchy, Greetings!

In this monograph, we have the comments of one who has often written for the Rosicrucian Digest. Since he has passed through transition, you are quite possibly reading the last words he ever wrote of a Rosicrucian nature. He was connected with the motion-picture industry and many directors, producers, actors and actresses attended his funeral. All of them spoke of the enthusiastic manner in which he did everything, for he claimed to be a "practical Rosicrucian."

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Not long ago, I was asked by a man who does not belong to the Rosicrucian Order what practical benefits I had acquired from my studies. I cited the following: an expansion of mind; a rapid perception; an acute intuition. I mentioned these, for they bring about practical results and benefits.

Most students of mysticism and occultism do not regard material progress as having anything to do with spiritual progress. To me, one depends equally on the other, for "God acts and is, in existing beings or men."

Acquiring an expansion of mind is the key to solving many, if not all, material problems. I am not so much a demonstrator of Cosmic Power as I am a realizer of it. During my study, I have found that the latter attainment is the best goal to work for. In my early studies I was eager—as are all beginners—to perform astounding things, being then unaware that an outer manifestation does not always develop the student so well as if he himself is, as it were, the center of realization.

No Cosmic Power flows through us to afford us wisdom unless we grant it permission. The Intellectual Fountain of Humanity, as one Rosicrucian poet called God, does not force any human being to accept spiritual instruction or guidance. Each is free to go whichever way he desires. We prevent spiritual power from flowing through our physical form by following the dictates of our reasoning self—that grim spectre whose promptings often turn us from the true to the false. In any difficulty—business, social, or domestic—an expansion of mind, an honest wish for the Cosmic to instruct us, will bring the solution.

It is often the case that a student requests Cosmic Aid to solve some problem and then lets his own reason override the spiritual inspiration he receives, because he fails to understand its meaning or significance. Not long ago, a Rosicrucian member wrote me of

a grave problem that was worrying him. He had petitioned the Cosmic to aid him, going through the ritual three or four times, adhering to every letter of the procedure. For all his

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many petitions, no result had come to him, and one was badly needed right away. The reply I sent him was that he most likely petitioned the Cosmic, then nervously awaited a magician-like act to take place overnight, worrying and fretting over whether it would come, whether he had done the right thing, followed the correct ritual, etc.

When we petition the Cosmic, we must be <u>convinced</u> that aid will be given—if it is for our welfare. The Cosmic works <u>through</u> us and not round about us, in an extraneous manner. We cannot ask for the moon and get it just because we are members of the Rosicrucian Order. The Cosmic Powers aid the seeker to develop first his inner self, in a spiritual way, for such aid is of paramount importance when dealing with worldly problems.

I often used to petition the Cosmic for a solution to some perplexing thing, only to hold in my own mind what \underline{I} considered the correct solution to be! It later became apparent to me that the Cosmic Powers act with beneficial results only when we start to act. The old adage of "God helps him who helps himself" is the truest saying of all occult lore.

The Cosmic does not manifest always in a miraculous style. In fact, results often come about in a plain and simple manner. Some time ago, I was in great need of certain books too expensive to purchase, and which had to be bought in Europe. I sent for three or fourbut there were still others. I did not petition the Cosmic for money for the rest of the books, for I knew that would be instructing the Cosmic what to do. I merely petitioned that in some way I might obtain the volumes I could not afford to buy. The "way out" came about a week later when I was given an opportunity to read and study the books, although I still was not able to purchase them. Things such as this simple example can be passed over by many as having nothing of Cosmic inspiration or instruction in them.

Doubt—Fear—Discouragement. These are the chief stumbling blocks to beginners. As I look back, I realize that nervous fear must have retarded many of the experiments I attempted. It was not a physical nervousness, but an over-eagerness to be 'one step ahead' of the very studies it was so necessary for me to know and experience. Fear of any sort—fear of being unworthy, or fear of not gaining a desired result—prevents psychic development within us and serves as an obstacle during any experiment.

Rosicrucians have a phrase of great importance—"Peace Profound"
—another key to many, if not all, problems. I never came fully to



know the real meaning of these two magic words until recently during some of the Eleventh Degree studies: the experiment with the "Spiral of Light," the "Magnetic Field," the "Oval of Light," and "Spiral Elevation." These experiments gave me a

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more definite understanding of the necessity of becoming passive, restful, quiet. By "becoming passive," I mean becoming receptive. The physical self is momentarily effaced. The psychic organs are permitted to work. The soul functions through the senses, for the senses are momentarily cleansed.

Someone once remarked that "Give God a break" was his motto. It struck me forcibly, for I was seeking a solution to a phase of inner development I was anxious to achieve. That same thought had been uttered by the great Rosicrucian mystic, Louis Claude de Saint-Martin, who as the "Unknown Philosopher" made the keynote of his teachings: Permit God to act within us.

Only Peace Profound in the human body can bring this about. Agitation sets the nervous system on edge, raising a barrier against any Cosmic Power manifesting within us. The oft repeated remark of the Master Jesus, "Be not afraid," is basic to all occult study.

In the Twelfth Degree, in the experiment with the candle, the student must verify this "Peace Profound." He must be able to sense that the Light within him and within the world is One. In this same Degree, envisaging the Rose and Cross in the bowl of water stirs the soul within to a remarkable degree—at least, it was so with me. My studies in this Degree developed a clearer perception of all things. I gained instant perception, instant comprehension. From a mere hint, I was able to acquire the cause and fullest implication of an idea.

All truth is centered in the human heart. The deeper we penetrate into it, the nearer we stand to Truth. To harden our hearts is to lose all Beauty and make stony all Paths leading to Truth. Opening our hearts to love (not love of the common meaning, but compassionate understanding), we break down all barriers and stand bathed in the light of the inner Sun, of which the earthly sun is but a shadow.

This might sound abstract, but its acquirement is a great step toward bringing about practical results. Humanity is not a collection of separate individuals. We are only members of the Divine Humanity. Understanding strikes a responsive chord in every human heart. Hatred or hardness of heart causes gulfs of division between us and the rest of Humanity.

In all human relationships there is only a seeking of the individual self. An upright man will often be seen in the company of one of bad repute. The good man's shortcomings are still within him and seek earthly form in another. As the mind expands.

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the seeker often foregoes many whose company had formerly been found pleasant. He no longer desires them, for their states, once latent within himself, no longer constitute his being.

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The selfish man never enters through the gate. The kind heart opens the portals to the inner world, because kindness breaks down the doors of selfhood. The oftener we remember self, the less frequently are we able to pass the gate. The great secret is to learn the means of touching the hidden springs and locks. This is accomplished by becoming receptive and permitting God to act within us.

Progressing inwardly in psychic study, any Cosmic demonstration becomes automatic—we find that while doing certain things we are employing Cosmic Power. First, we have to request the Cosmic to aid us. Later, with the realization that the Great Secret Power rests within ourselves, our problems work out in a practical manner. Of course not all worries and problems can be dismissed. Some difficulties arise when no Cosmic aid is forthcoming. It is then the seeker cries: "I have asked and am denied in silence." Often that denial and the silence, bitter as they are, are afterwards found to be the solution to the problem. Impatience must be dismissed to gain the Cosmic Power within.

My Rosicrucian studies, developing my inner powers, and affording me achievement, have changed me entirely. I firmly believe that the indication of a Rosicrucian personality should be a natural person with spontaneous happiness. One important thing I have learned: We can, at any time, lift our entire being toward the Heavens, becoming receptive to spiritual inspiration. We can, on the other hand, turn our gaze down to the earth, and receive distorting thoughts. Either way is for our choice.

To achieve an Equilibrium is the secret of spiritual attainment. It is first brought about through the "Marriage" in the Eleventh Degree. When the Soul is married to the Body, we are on the road of attainment. It is not a matter of flying from life into a vague spiritual world, but of permitting the spiritual world to work through us in the here and now.

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May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

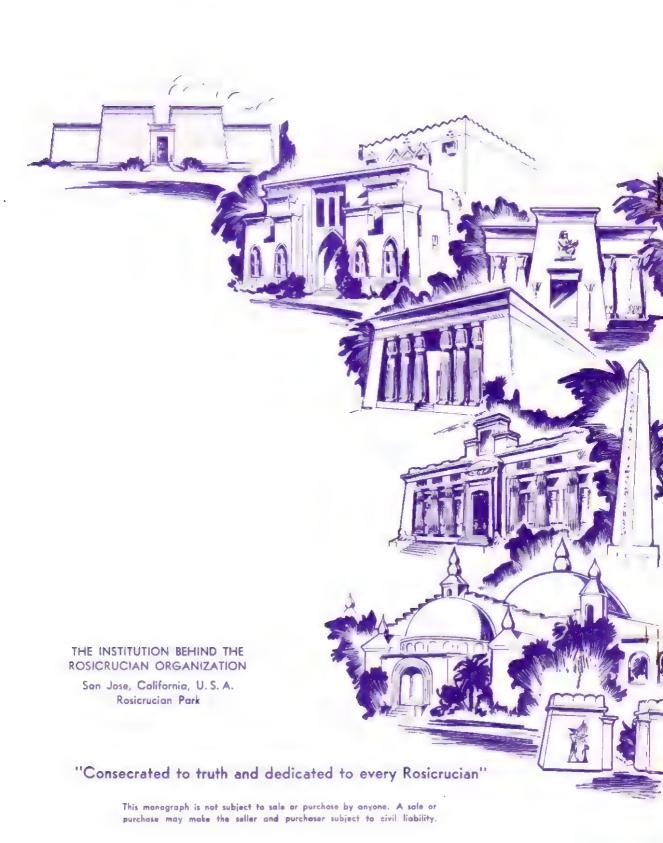


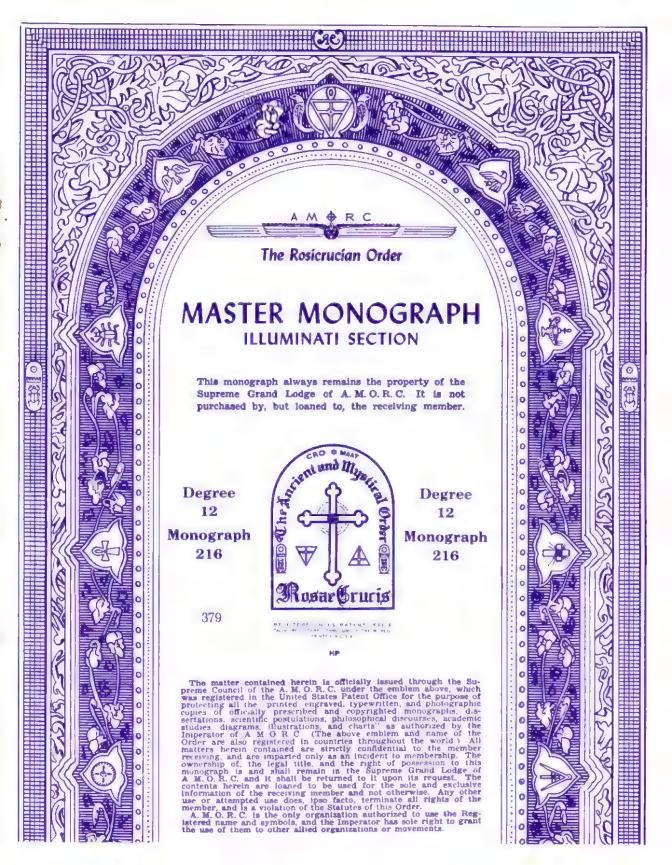
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ Practical benefits to be obtained from the Rosicrucian studies are an expansion of mind, a rapid perception, and acute intuition.
- ¶ An outer manifestation does not always develop the student so well as if he himself is, as it were, the center of realization.
- ¶ An expansion of mind denotes receptivity; it grants permission and represents an honest wish for Cosmic power and instruction.
- The Cosmic works through us and not round about us. Its manifestations and solutions to problems may come about simply.
- The chief stumbling blocks to beginners are doubt, fear, and discouragement.
- The Rosicrucian phrase, "Peace Profound," is a key to the solution of many problems. Experiments in the Eleventh Degree provide a deeper understanding of this key.
- To "Give God a break," and "Permit God to act within us" can only be achieved by realizing and experiencing "Peace Profound."
- ¶ We are members of a Divine Humanity; understanding strikes a responsive chord in every human heart.
- In all human relationships there is only a seeking of the individual self.
- In the beginning, we have to request Cosmic help; later, with the realization of Cosmic power within ourselves, problems work out in a practical manner.
- To achieve an Equilibrium is the secret of spiritual attainment.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ A change in mental outlook is the most noteworthy experience in the life of the Rosicrucian student. He is no longer one of the vast majority, of whom Count Hermann Keyserling speaks in the following quotation, but one who "sees the more clearly, the longer his life lasts..."



The vast majority, indeed, live at random and make short work of their random days. And none of these days is replete with its full and proper meaning. They are, therefore, justified in forgetting, from one hour to the next, what has occurred to them, or in transforming their real experiences in some conventional form or other into delusions. But he for whom all that has passed away is an everpresent actuality—he sees the more clearly, the longer his life lasts, that all co-existent as well as all subsequent things and events belong to a melodious unity supremely full of meaning; supremely full of meaning, that is, because every movement, nay every time of the melody imparts an enhanced meaning to the tones that passed away. This melody is no cheerful performance. But it is a grand performance. And this is more.

-COUNT HERMANN KEYSERLING, 1880-1946

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To the Members of the Esoteric Hierarchy, Greetings!

It is interesting to note that the first reaction of the member asked to write of his experience through the years is almost without exception to depreciate the value of his experience. While he feels it has validity to him, he hesitates to set it forth as momentous, for he thinks it might appear trivial to others. He realizes it falls far short of what he had hoped to accomplish. It contains no miracles. It does not incite wonder. It is no diary of a superman. He wonders how his ordinary day-to-day encounters can hold meaning or encouragement for others.

The letter which accompanied the present discourse is characteristic. This Frater writes:

"Perhaps many in the bonds of our Order could, upon receipt of your request for a monograph based on one's experiences, understanding, and interpretation of some of the Rosicrucian principles, put pen to paper and glide smoothly into an enviable chronicle of events. However, even after a shoulder-acquaintance with the craft of writing, I have had to pause a considerable time in trying to evaluate what I consider as experience, understanding, or principle. Going back a full score of years since my first contact and affiliation with AMORC, I thought first of the person I was then. In a quick flash I realized how different these two facets of myself might appear—and, in no small way, I glory in a simple accounting of 'what Rosicrucian philosophy means to me.'

"The biggest thing I can recount as an experience is the change in my mental outlook on life, my association with others, my drive to keep going, my ability to face unpleasantness, and what I choose to call a compassion for all things, and lastly, a desire to serve my fellow man.

"Many of us have sought the psychic changes, the revelation of a miracle word, the mastership of the Hidden Element, the ability to control Nature, the power to serve all with humility. In these things I had some small success. In thought projection, I accomplished more, but not as much as I wished. In self-healing, I achieved many things but failed apparently with others.

"My concentration today still leaves much to be desired. My compassion for all things still seems to waver on the threshold of Selfishness and the abyss of Ambition. I sometimes feel that I have failed both myself and the Order. Yet, when I leave behind



some of the more pretentious word descriptions of accomplishments, I am quite unashamed of what I call 'progress' in Rosicrucian philosophy. Left to my own devices as a young man, I shudder to think of what I might have become as a mature person."

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It is evident, though, in this, as in every other case, that a review of the years spent in an effort to live by the precepts of Rosicrucian philosophy brings one to say as did this Frater: "I am quite unashamed of what I call 'progress' in Rosicrucian philosophy. Left to my own devices as a young man, I shudder to think what I might have become as a mature person." Isn't that sufficient to make his record worthy of consideration? The letter continues.

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When writing of one's personal experiences, it is impossible to separate the duality of feelings or impressions which flood one's recollections. I ask myself many times: How have you changed? Does it really mean so much to call oneself a Rosicrucian? What has been the least change, or the most change in you? Are you now master of anything? Are you still a slave to any facet of life or condition?

I contacted AMORC at the age of twenty-four. I had envisaged a monastic retreat where noble thoughts, solitude, and a preconceived way of life insured the security of one's present life and the unknowable hereafter. The picture was appealing. My application was sent, and I was accepted as a member.

My study night became a very special time of the week for me. My disappointment at not having been sent a friar's gown complete with cord, crucifix and leather-thonged sandals was overcome by the stimulation of new thoughts.

At this time I had many so-called worldly problems. I was an outcast from my family. I was struggling to make ends meet in a mediocre job. I had courageously assumed married life only to realize that my one ambition in life would have to be sacrificed to marital harmony. I was unable to define what happiness really was. I had no church or social affiliation. I had an empty feeling which came from not knowing what I wanted in life, not knowing what it was that was so elusive in my make-up but the lack of which I felt in an almost tortuous way.

I joined AMORC to escape from others, I thought. Within the first year, I realized that all my past had been devoted to escaping from myself. My lessons began to teach me that in not understanding myself, I had not understood others. All the blame lay squarely on my own shoulders.



The weight of this realization lightened the load and I began a very serious study of natural laws and principles which are now familiar to us all. It was like entering the same old world again with a magic pair of glasses.

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When I found myself in circumstances and conditions beyond my control, I also found myself permeated with a hundred "thought doors" which opened to lead me to the solution. In short, AMORC introduced me to a new way of thinking—a new way of life. The rebellion of my youth to all things human and material has been reduced to almost nothing. Today I can look back and answer what it means to be a Rosicrucian.

To me, the most important part of being a Rosicrucian is that of being a <u>vessel</u>. Vessels in their true sense accomplish three things: They are always ready to receive, to give, or to hold their contents. Our understanding of this very simple statement demands more than just making a note of this fact. As Rosicrucians, we become repositories for much wisdom and knowledge. We must know what we wish to receive, how and why to give, and whether or not to hold.

Two Biblical statements come to mind: "Faith without works" and "pearls before swine." If this knowledge is not used within our lifetime, of what value is it to us or to others? If we take it and throw it indiscriminately to the four winds, how can its growth be assured? If we believe in the knowledge that comes to us, we must fulfill our obligations.

The most common experience I have had is in finding answers to questions in my mind. For instance, in trying to understand our relation to God, I found an answer in the word reflection. We reflect Him and all His qualities except when we be-cloud ourselves in one way or another. In turn, we reflect to others. Since we cannot see our own "reflecting surface," it is quite obvious that we see ourselves in others.

Not understanding this, we criticize other people for their traits or qualities. If our anger or pity shows, it will reflect to another; and they, in turn, will show us, in reflection, how we look. When one can find fault with another, it is because the fault lies within him--not without. We are here to reflect the qualities of our Creator and if our reflection be true, it will be so brilliant that no other type of reflection can dim it.

And lastly, the most important guideposts are the duality of man, the application of a symbolical triangle to our conditions and circumstances, and the law of Karma.

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The realization of the duality of man raises him above a mere form of flesh and bones into the status of creator and master of his life. The experiments we are given in the application of the law of the triangle demonstrate that we are able to control conditions and circumstances which

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surround us. I doubt whether many of us have a record of one hundred percent success in these experiments, but from personal observations I can say that I have had enough evidence to know that these laws actually work.

The law of Karma answers for me the many perplexing questions in regard to differences between one man and another. Why had an omnipotent God apparently failed? Understanding this principle and applying its knowledge to the normal frustrating elements of human existence accounts for the inner faith and strength of each Rosicrucian.

My personal experience with Karma has been real and varied. But out of each separate experience, I learned that no matter what the problem was, I must meet it, understand it, find its solution or face the inevitable return of the identical problem—clothed differently, perhaps, but just as formidable, and sometimes with a few extra embellishments in the way of penalties for not having met it successfully the first time. Now I know that I am here to enjoy experience by mastering it; not to suffer experience by being bound by it.

Karma, it seems to me, in addition to imposing segments of the Mosaic Law, also imposes the continual balancing act of Problem and Solution, the fulcrum being Experience. It is said that no man is without religion, whether it be positive or negative. It is also said that no man is without a philosophy, whether it be positive or negative. I feel that I have found both to a very satisfying degree in the Rosicrucian teachings. In one way they are my religion; in another, they are the manner of life I wish to emulate.

I have a long way to go to serve as I wish. I have a lot of timidity to overcome, a lot of selfishness to conquer. Sometimes I need to be pushed, or have work assigned to me. Yet I know that I am richer through my Rosicrucian experiences. I know that a portion has "rubbed off" on others with whom I come in contact. I hope that the future will not only add to my service to the Order and its work but will also add to my knowledge and understanding.

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May Peace Profound abide with each of you.

Fraternally,



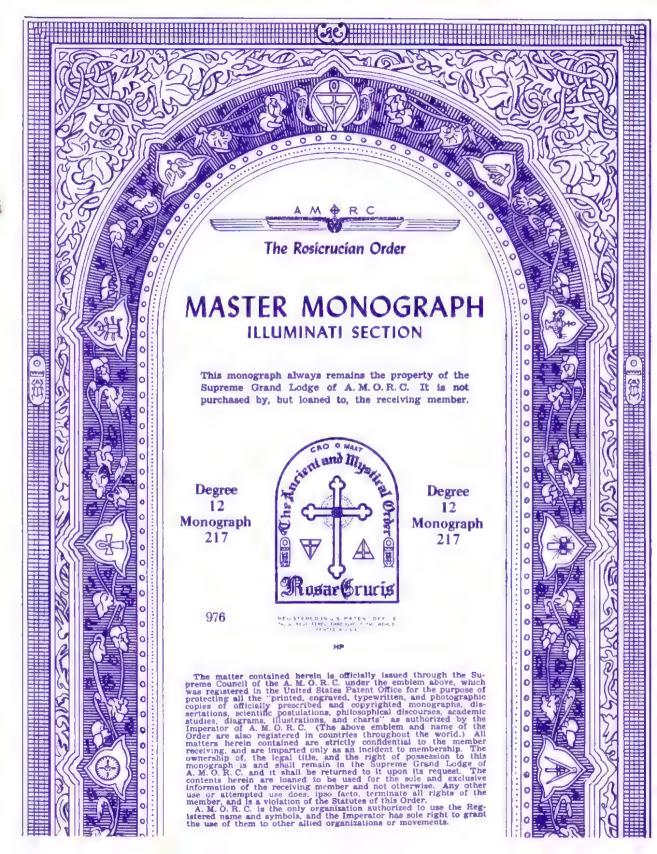
Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ A change in mental outlook, ability to face unpleasantness, compassion for others, and a desire to serve one's fellow man are noteworthy experiences in the life of the Rosicrucian student.
- While sensational changes may not be evident, a review of the years spent in an effort to live by the precepts of Rosicrucian philosophy reveals worthwhile achievement.
- The teachings introduce one to a new way of thinking—a new way of life. The most important part of being a Rosicrucian is that of being a vessel: receiving, giving, holding.
- ¶ To this student, the most important guideposts are the realization of the duality of man, an application of the law of the triangle, and understanding of the law of Karma.
- ¶ He knows he is here to enjoy experience by mastering it, not to suffer experience by being bound by it.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ The joys of the mystic would be unrecognizable and worthless to the materialistic-minded, for the mystic's enrichment is not measurable in terms of money or possessions. The mystic, however, serenely aware of his relation to the whole, finds meaning in all experience and lives purposefully.



When we have thus been made free by recognising our oneness with Infinite Being, we have reached the termination of the old series of sequences and have gained the starting-point of the new. The old limitations are found never to have had any existence save in our own misapprehension of the truth, and one by one they fall off as we advance into clearer light. We find that the Life-Spirit we seek is in ourselves; and, having this for our centre, our relation to all else becomes part of a wondrous living Order in which every part works in sympathy with every part, a harmony wide as infinitude, and in which there are no limitations save those imposed by the Law of Love.

-JUDGE THOMAS TROWARD, 1847-1916

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To the Members of the Esoteric Hierarchy, Greetings!

This week we have the comments of one who has been with us many years and who has done a great deal for various AMORC Chapters and Lodges in the Midwest. His words are not idle ones but are the outgrowth of a life that has been full, rich, and commendable.

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The benefits derived from my study of these Degrees are so many and so varied that time would fail me to mention all of them, even if I were aware of them all which, of course, I am not. Some benefits, however, have been so definite and so cutstanding that they could not escape recognition. Perhaps the most significant have come through my practice of what we, as Rosicrucians, term Assumption.

The first incident occurred several months ago. A certain action was about to be taken which would seriously and adversely affect my position in the corporation of which I am a member. The person contemplating the action was outside the firm, but he was in a position to influence other members of the corporation. If they agreed with him, I would be forced into submission. I proceeded to use the principle of Assumption. I visualized the man whose action was to decide my fate. Then I mentally changed places with him.

I saw myself clothed with his body, walking as he would walk, talking as he would talk, and even carrying out the little mannerisms which he used. When I felt that my realization was complete, I started to view, from his standpoint, the situation in which I was involved. I outlined the reasoning and thinking processes which I wanted him to follow; and, finally, when I felt I had reached the ultimate in that direction, I dismissed the entire matter from my mind. I repeated this process twice daily for two days, and on the third day was greatly relieved to learn that he had proposed a plan of action in harmony with my own views.

In healing, too, I have used the principle of Assumption with highly satisfactory results—even in cases where the patient was unaware that any treatment was being given. One of these was that of a young lad whose skull had been fractured while playing ball at school. Doctors pronounced his case serious and expressed grave doubts as to his recovery. Asked to do what I could, I applied the principles of Assumption, repeating the treatments as often as time would permit. Within a week, the boy regained consciousness and was in complete possession of his faculties. Within three weeks his condition was so



greatly improved that he was permitted to leave the hospital. Approximately eight months later, he was entirely normal. He recently returned to school, in spite of the fact that doctors told his family he would be absent for at least a year.

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In passing, I wish to mention also the practical value of sleeping with a bowl of fresh water in our bedrooms each night. This simple experiment has produced definite and, I feel, startling results in my own case. For years I suffered from chronic catarrh, and during the winter months contracted one cold after another. From the first, I sensed an improvement in my condition as a result of the open vessel of water in my sleeping room. My sleep seemed to be more sound and more restful than previously and I discovered that I was able to cut down the number of hours normally spent in sleep. I could go to bed at one o'clock, for example, and get up at six o'clock, feeling as refreshed and as fully rested as I formerly had felt after sleeping six or seven hours.

The most remarkable result, however, was the improvement in my catarrhal condition. When people all around me were suffering with colds, sore throat, coughs, sinus trouble, and similar afflictions, I seemed practically immune to such conditions. Except for one slight cold at the beginning of winter—brought on through unnecessary exposure—I have had no trouble whatever. More than that, the discharge from my sinuses, always a source of annoyance, has greatly lessened, and my head and nasal passages seem much clearer than ever before.

Perhaps the greatest benefit of my study of the Eleventh and Twelfth Degrees has been the broadening and enrichment of my life in a mystical or spiritual sense. The many exercises for attuning with the Cosmic and with other members of the Hierarchy have helped me transcend my personal or individual life and enjoy a new peace and contentment which I cannot find words to describe. I found, in the advanced instruction of the Eleventh and Twelfth Degrees, many laws and principles repeated from the earlier Degrees, and they seemed much simpler and more understandable than when I was first introduced to them.

In fact, it was not until I reached these Degrees that I was able to assimilate and apply much that was given in the first ten Degrees. To make practical these teachings, I tried to use them in my daily work and in my contacts with associates in business and social activities. As a result, I was able appreciably to increase my capacity for work, and for getting things done. By eliminating worry, fear, and much negative thinking, I acquired a power of concentration which helps me to do my regular work and take on added responsibilities in constructive activities outside my accustomed sphere.

As Rosicrucians, we realize the necessity of lending our support to worthy organizations—both civic and national—striving towards the betterment of mankind. No Rosicrucian can fulfill his highest purpose until he is able to pass on to other individuals at least some of the



help and inspiration he has received through his membership in the Order. Only in that way can he help in spreading the Light and in lifting the whole of mankind to a higher plane of spiritual understanding. In every city and community exist clubs

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or societies which aim at the improvement of the individual along social, moral, cultural, and ethical lines. Membership in such organizations will afford the Rosicrucian many opportunities for disseminating the light, and for helping to prepare sincere and worthy seekers for the reception of further light.

The longer I continue in the work of our Order, the more firmly am I convinced that our greatest responsibility and duty is to help bring enlightenment to others. The real value of any instruction consists not merely in the absorption and retention of information, but in the employment of that information in practical and useful ways. Much of the information conveyed to us in our Rosicrucian studies is of such a nature that it can be applied practically only in helping others. What, for instance, is the value of learning principles of healing if those principles are not actually put to work in alleviating pain and suffering? Putting the principles to work accomplishes a double purpose. It relieves the patient of his suffering and it provides the student with an opportunity to prove the laws and establish them more definitely and permanently in his consciousness.

The Rosicrucian has so much to be thankful for and so much to give to the world that he cannot afford to pass up any opportunity to be of service. Such service need not be rendered in ways that attract attention. Oftentimes a word, or a thought, at a psychological moment, will change the entire course of life for an individual. Sometimes we may be led to do or say things in conversation which may seem strange in the light of later developments. A short time ago I happened to be discussing with a friend who was not a Rosicrucian certain possibilities of the life which awaits us after transition and why practically everything in creation points to the fact that man does live again in a physical embodiment. Within a week of this conversation, my friend suddenly passed through transition and I have always felt that what I was prompted to say that evening was inspired by Higher Forces working through me.

Of all the benefits and privileges which have been mine during this course of study, the one which I prize most highly is the privilege of contact with the Hierarchy. There is something about our attunement with the great Cosmic Hosts and with other sincere fratres and sorores in the higher Degrees that lifts us beyond the perplexing problems of our everyday existence—something which helps us surmount those problems with seemingly little concern about them. When we realize that we are attuned with legions of advanced soul personalities, all working together, we become imbued with a power equal to any demand which can be made upon us. Our lives become immeasurably enriched; our spiritual horizon rolls out into ever-widening vistas; we awaken each morning to a world of new wonders and thrilling, exciting adventure.

I feel that so long as I continue to receive my Rosicrucian monographs—so long as I look forward to their stimulat-

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ing, inspiring messages—I cannot grow old nor become mentally decrepit. For many years these monographs have come with unfailing regularity, and throughout these years I have been made to think and ponder deeply vital truths and practical principles. I have often marveled at a system of instruction which can hold the student's interest to the point where he is eager and anxious for the next assignment.

All in all, I feel that the benefits which I have derived—particularly from the Twelfth Degree—have been the fruition of seeds planted in the early Degrees—seeds which, under the patient and careful nurturing of our Beloved Imperator and other members of the Supreme Staff, have taken root and brought forth their yield in a greater measure of Life, Light, and Love—which, summed up, mean greater happiness and a fuller appreciation of all the worthwhile things in life.

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May Peace Profound abide with each of you.

Fraternally.

YOUR CLASS MASTER

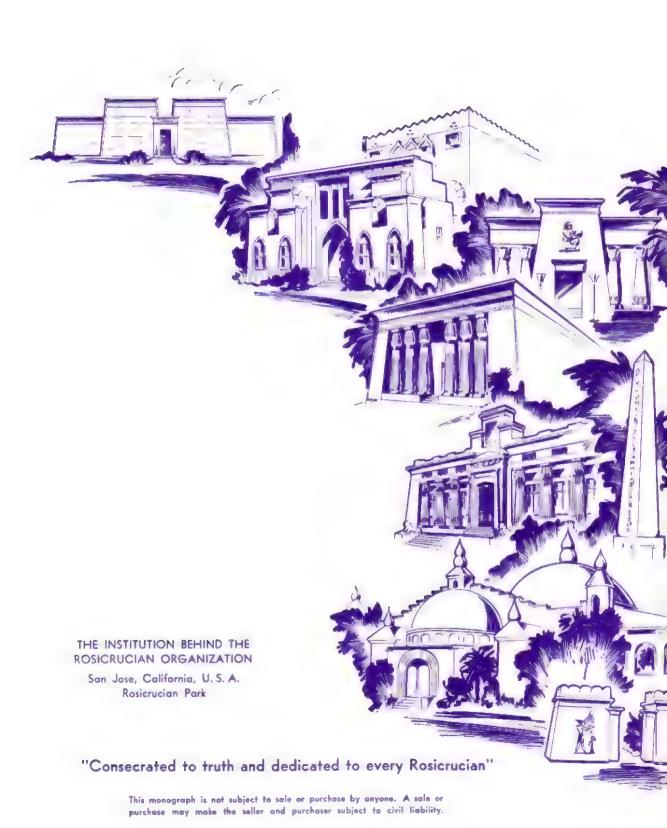


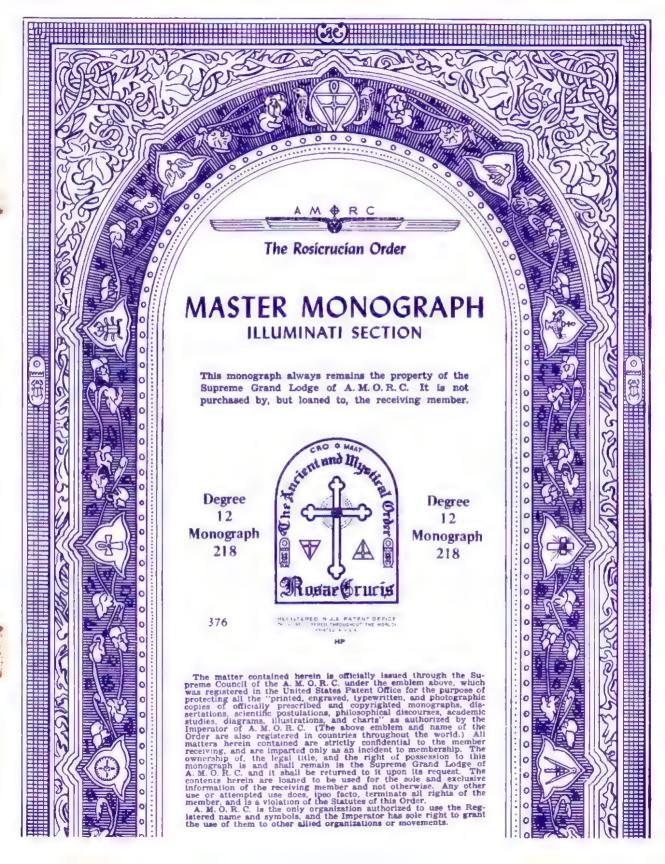
Summary of This Monograph

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- From his study, one member finds Assumption to be the most significant and helpful practice, both in his own personal affairs and in giving healing treatments to others.
- He also has found that sleeping with a bowl of fresh water in his bedroom has been of practical benefit.
- The broadening and enrichment of his life in a spiritual sense have brought peace and contentment.
- ¶ Many opportunities are presented for helping others, and more ways found for practical and useful application of the teachings.
- This member considers the greatest benefit and privilege that of contact with the Esoteric Hierarchy.





THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ The benefits to be obtained from mystical study are determined by the intellectual and spiritual development of the individual. Whatever his abilities, he has his contribution to make to the whole, and his sincere and conscientious effort toward self-realization heightens and extends those capabilities inherent in his nature.



Let us begin with the lowest. One can spin, another can make shoes, and some have great aptness for all sorts of outward arts, so that they can earn a great deal, while others are altogether without this quickness. They are all gifts proceeding from the Spirit of God. If I were not a priest, but were living as a layman, I should take it as a great favour that I knew how to make shoes, and should try to make them better than anyone else, and would gladly earn my bread by the labour of my hands. Children, the foot or the hand must not desire to be the eye. Each must fulfill the office for which God has fitted him, however weighty it may be, and what another could not easily do There is no work so small, no art so mean, but it all comes from God and is a special gift of His Each shall and must restore that which he has received of God, and is answerable in proportion to his advantages over others, and the measure of the ability which God has given him.

-- DOCTOR JOHN TAULER, 1300(?) - 1361

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To the Members of the Esoteric Hierarchy, Greetings !

Now we hear from one of the Sorores in the Esoteric Hierarchy. An officer and member of the Order in Europe, she has attended our Conventions here, and was with our party of American Rosicrucians who toured Europe and Egypt some years ago.

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I believe the benefits each member has derived from study in the Eleventh and Twelfth Degrees have a definitely individual effect or import, according to the intellectual, spiritual, or psychic formation or development of that member, and also according to his needs and inclinations. If we do not consider all that, then part of the time spent in studying the monographs has been wasted. Apart from the result of psychic experimentation, or of spiritual attunement, there is always one point that should be gained by each and every member: that is, the mastership of self, and a certain change in the viewpoint of life. This mastership should be that natural crowning of our experiments and efforts, which, in themselves, may or may not have been successful.

According to our needs, we are inclined to compensate for our deficiency in order to obtain a harmonious equilibrium, and a point of support for our weaknesses.

Personally, I have felt the necessity of working in a special manner on the lectures, or monographs, which dealt with the question of health in general and with the regenerative processes. I have, therefore, of late years, been practicing at different times the exercises and principles contained in the Eleventh Degree for stimulating the functioning of the thyroid gland and the creation of an orange aura around the body. This, combined with the exercises of the Tenth Degree, I have found particularly helpful for general vitality and the steadying of the nervous system. I have practiced these exercises repeatedly, more particularly when I have some new work, or some extra work which I want to do rapidly and at the same time very accurately. And the results, I may say, have been truly surprising. I am sorry that I have to refer in such a personal manner to these points, but be sure that I do not do it with the intention of giving a testimonial, but only because it is the truth.

I have occasion to work as a secretary for a gentleman for only a few days at the beginning of each year, at which time I must work on a typewriter of a model different from my own. It is then that the need for adjustment, accuracy, and speed is felt. When I have applied the before-mentioned principles, they have never failed to work. I become calm, and my work has been steady, accurate, and most satisfactory to both my employer and myself.

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I have also been practicing steadily, at different periods, upon the experiment which deals with the regenerative process. We can easily understand that the results we obtain must depend, of course, upon the age of the member; however, at any age, this experiment is bound to cause some beneficial change if practiced regularly and with consistency. In young people it will maintain good health, while with older members—that is, those who are fifty or past—it will arrest or delay disintegrating action of some of the cells of the body. I have tried it and have been able to prove that it will indeed work.

In another line of experimentation, I want to refer to the principles of attunement with the Cosmic Consciousness. I cannot say that I have had any definite psychic manifestations; possibly I did not particularly need them during the recent months or years. On the other hand, I have had striking demonstrations, and have received powerful help in the Twelfth Degree as a result of the study of the previous Tenth Degree. I think there has been a gradual strengthening of the former acquisitions. In attuning with the Cosmic Consciousness, there has been, in my own case, a kind of revelation—a feeling of wonderful peace, as if I had partaken of the universal life and communed, humbly, with the principle of all things.

Such experiments open new horizons in one's life, and mine have enabled me to consider my situation from an entirely different point of view from that of eight or ten years ago. Through the years of financial depression, it is true that I lost money and was in many ways restricted in my living; but at the same time I realized that, after all, my needs were fewer than before. Is there not wisdom in the old philosophic teaching that the way to happiness lies not in the increase of one's possessions but rather in the curtailment of his desires? Therefore, I consider that if my spiritual needs are growing and my material needs decreasing, I have gained something. Spiritual aspirations loosen the hold of material fetters. Such will always be the result for those members who love the discipline of studying conscientiously and steadfastly, for, little by little, the monographs unfold and frame a new concept both of the universal life and of our individual share in it.

Many times I have had the impression in the past years that there were lessons to be learned. At the same time I have had the truly comforting feeling that I had learned them.

Now, as a result of our studies and membership, I believe that, like the initiated priests, we of the Esoteric Hierarchy are no longer mere men and women. Not that that should make us proud; on the contrary, the higher we are placed, the greater is our duty. The knowledge that has been imparted to us is a sacred trust and, whether we realize it or not, is a new responsibility which places us in conditions different from those of other people. We have

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become intermediaries between the Higher Esoteric and Invisible Masters and the seekers who are, as yet, on lower levels. We hold this trust not just for our sole benefit, but to pass it on to other members or seekers to help them in their search for Truth.

If we kept what we received for our sole satisfaction and self-development, one point would be lacking in our evolution. The traditional laws of occultism say that the student can never become a Master if, in his turn, he does not teach to some other disciple what he himself has learned. Truly, the best way to obtain practical experience is to become the instructor of neophytes, to help them in their various problems, not only in a theoretical manner, but also in the difficult technique of their own experiences. This method of pausing in one's own studies, or even of retracing one's steps to help others, is the best way to fix steadily and definitely in one's mind the knowledge which otherwise might remain superficial. It is like a review, which makes for a complete assimilation. Otherwise, that which has been easily learned is as easily and rapidly forgotten.

This is an important matter. We are answerable for the current of light and wisdom that has been passing through us. If we let it, little by little, sink into our minds without giving to the stream its full flow, it becomes stagnant and is bound to dry up. Nature is our teacher: "As above, so below." The things of the Spirit are like the things of the material world. A river that does not run will dry up and the life in it becomes nonexistent, while the flowing and swiftly running river tends to widen and deepen its bed. So it is with the flowing stream of knowledge and learning—the more we give, the more we receive. When the channel is open we receive more and more from the cosmic storehouse.

Another point that may especially affect the member in the Twelfth Degree is that relating to the Obscure Night. We are looking for greater Light, and at times the obscurity may also be greater, according to the law of action and reaction. We have been gathering strength along the Path, and if the trials are harder, or more subtle, the help we receive is also more powerful. We may liken each trial to a higher step on which we must ascend; sometimes we miss it and fall back. "For a just man falleth seven times, and riseth up again." (Proverbs 24:16)

The road of evolution is not a straight one. If it were not for the obstacles, we would advance but little. Each step we thus painstakingly ascend is also a place of rest, on which we breathe awhile and consider our new horizon. Help, then, it seems, must not be looked for in outer



circumstances or guides. It must come from the inner self, and from God, through the saving grace of His help. The world, or worldly guides, can no longer offer us alleviation for the torments or anguish of new trials. They have no soothing power, no comforting hand to help us through the darkness in which we are

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plunged, for they cannot understand the Obscure Night of the mystic when he has reached this height.

There is, perhaps, a question that we should ask. Can all sorts of trials and sufferings, be they worldly, moral, or spiritual, be considered as the distinctive sign and mark of the Obscure Night? I believe so, for each member must certainly be tried, tested, sublimated, as it were, according to his vulnerable spot.

Mystics say that the Obscure Night of the Soul is a sure sign that God has been preparing us. Some transmutation, unknown to us, has been taking place in us. There comes a moment when the inner self, through this sort of purification and preparation, is entirely out of tune with the outer self. This is the Obscure Night . . . when everything seems dark, and in our agony and despair we doubt whether we shall ever see the Divine Light again. We doubt; but we already know that this is only a passageway from the chamber of death to the Life that is real and eternal. The Esoteric Hierarchy member already has had experiences of the same kind and knows the immutable law through which the Day must come after the Night.

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May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- The benefits to be obtained from mystical study are determined by the intellectual and spiritual development of the individual, and in accordance with his needs.
- The exercises for stimulating the functioning of the thyroid gland and the creation of an orange aura around the body have been found helpful for maintaining vitality and steadying the nervous system.
- ¶ Consistent use of the regenerative exercises has proved their value in maintaining good health in young people and delaying the disintegrating action of cells in the bodies of older members.
- ¶ Exercises in attunement open new horizons in one's life.
- ¶ Members of the Esoteric Hierarchy are intermediaries between the Higher Esoteric and Invisible Masters and the seekers on lower levels. Ours is the responsibility of helping others by sharing that which we have received.
- ¶ The Esoteric Hierarchy member knows the immutable law through which Day must follow Night.

